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☞ All communications, as well as letters of business should be addressed to THE PUBLISHER.

[For the Register.]

SAN FRANCISCO, June 6, 1850.

[Concluded.]

In looking over the hill just above the town we see no little taste displayed in edifices and garden enclosures, features to be encouraged; a nucleus for families, and we see no reason, a proper regard being paid to expenditure and support, and here is the thing, I suppose, why families should not increase rapidly Over towards the Presidio there are several valleys not wanting in beauty, with less wind and better soil; the first one is of easy access from the town through a depression in the hills, and will ultimately be built up, I have no doubt, the commencement having already quite vigorously begun; the next one is mostly overgrown with brush, and I believe in the early spring would produce luxuriantly, if cultivated. The seasons are wet and dry, and vegetation goes rapidly through its processes; a late crop would need irrigation. Farther toward the Presidio the eye could just catch a glimpse of more level country, and there is much movement from the town in this direction on special occasions and leisure days. In rambling hereabout I picked up many flowers of more richness, beauty, and fibrous vigor than I have ever met with in a wild state elsewhere; they would have vied very successfully with cultivated flowers.

I took an excursion on another occasion, in an opposite direction, to the Mission of Dolores. It lies in a valley of great compass and fertility, about three miles from town; the soil began to be parched, but with proper and seasonable treatment an immense quantity of garden vegetables might be raised. It is clear that Providence has done her part hereabout, if man will do his. But the town is unpopular, very much so with strangers; they do not like it—the dirt they condemn, no agreeable resorts to go to, little social or intellectual enjoyment, a great absorption in business, some indisposition; but when vigorous health gets restored,—and it will come,—when interest becomes identified with the place, sympathy in its welfare and concerns becomes excited, and how true of all other places, then it is looked upon with different eyes, and I doubt not their numbers will increase, and that better days will dawn upon it.

There are great improvements going on about town, better buildings are being put up—large houses are alone in demand from the States; streets are grading, expenses laid out which property in other parts of the world could not think of sustaining. The burnt district has been somewhat of an exception. There is a fatality attending it; the winds sweep over it through the gap before alluded to, and its best friends should protect it with fireproof buildings, such as the one of the Messrs. Burgoyne which stood like a pyramid after the fire amid the ruins. About Clark's Point, a high land on the nearer entrance to the harbor, an extensive line of wharves is building; the hill has been cut away forming a road, and furnishing material for the wharves, and as the water is deep, ships of large burden will soon be enabled to unlade there. At present the Steam Lines are the most actively engaged. Below the hill, occupying the middle of the town and advancing toward the other end, the water shoalens; but property holders there will be equal to any want that may arise, and build out their wharves; they express confidence in the advantages which their more level part of the town affords them. At this end the sand begins to predominate over the dust—a good exchange; it has a greater disposition to remain where it is, does not become infused into the atmosphere, has greater specific gravity, and is hard when saturated in the rainy season.

Proceeding onward in the same direction towards Rincon Point, the upper extremity of the harbor, the ship carpenters, boat builders, are seen actively engaged, and to good purpose; for they have just completed a steamer, to all appearance an excellent craft. Just back of this part of the town is Happy Valley; it extends over toward the Mission of Dolores, and is a suburb which bids fair to be attractive as a place of residence. It has already a number of cottages dispersed about it, and I saw faces that looked anything but unhappy There is a large population living in tents in the vicinity of the town, about the hills and valleys and more obscure places; they consist of laborers, sailors, passengers and others who are making their preliminaries for the mines, perhaps earning their passage money. But a conception of this town would not be complete without the store ships; they line the shore from one extremity of the harbor to the other, some of them hauled well up into the mud, others float at high water, others swing at their anchors, and a goodly number are dispersed in the fleet. Regardless of chafe or injury, they seem, as some one quaintly observed, to have a lean (lien) upon the harbor; to be denuded of a bowsprit is a small thing with them. If a wharf or other projection is made out, one of them is seen immediately approaching it; they are a trouble to the harbor master, an interruption to the access and convenience of the port. Every one in charge seems to be in the height of contentment, as irresponsible as well can be. Old ships come into these ranks and their difficulties vanish, a self-satisfying look takes the place of anxiety and trouble, and the contract is complete. It may be too late now to institute a remedy for this state of things, for the cause of it is in part removing; but this neglect and abandonment of ships by the masters and mates, this sundering of their obligations in so reckless a manner, and leading to such calamitous results, should be noted at home by those whom it does concern. Many vessels leave here in distress for the want of responsible men in whom the owners can confide.

The interests of religion in this place are far from being neglected; the churches are crowded with an intelligent auditory, all the great sects are represented, and the ministrations, though not essentially different from those at home, are yet in accordance with the circumstances of the place. If the world is demanding a more secular faith, so to speak, here is the place to give it expression and life. The adventurers who control the destiny of all this region of California and Oregon, are men of note and in a position to accept more genial views of religion than those usually promulgated. Christianity in this matter-of-fact day, in a day when the material will no longer be disunited from the spiritual, when the avocations of life, its recreations and enjoyments, are required to subserve the higher purposes of existence, must speak out plainly what she means. The name of Christ is synonymous with something to be constantly put to the test in our life; and if so, why not say so. If to be peaceable and pure and just and merciful be attributes which quicken the very circulation within us, if these with kindred gifts unite us with God, then why come at them in a roundabout way; why do the clergy strip them by circumlocution of their primary value, connect them with terms and phrases and forms of expression technical and unintelligible; with doctrines which good men in all ages and the best thought of the present time deem supererogatory and unnecessary! why degrade and make them equivocal by disconnecting them from the true and only glory of the Gospel! It shows how tainted Christianity is that these qualities, however truly valuable they are acknowledged to be, are still alluded to under a classification not essentially Christian; that they have no direct and tangible incorporation into the ground-work of our faith.

Men will believe in almost anything but the saving efficacy of simple goodness, and yet Christianity comes to this and nothing more. Here where temptations are so great and restraints so few, where ties are loosed, gain and extravagance go hand in hand, all those moral sanctions which imply a deep religion should be dwelt upon with peculiar force; no peroration should weaken or degrade them to a level with anything else We have rumors of Indian wars, and they will come; this people have been driven from one side of the Continent by the overwhelming progress of another race, and will be driven from this side, or all oracles are wrong, not back again, but into extinction in the recesses of the Frozen Ocean.

Most truly your obedient,
GEORGE BARRELL.

Ship Richard Cobden.

P. S. 15*th Inne*.—The town was visited yesterday morning with another awful conflagration. The work was soon done; there had been no dew or fog through the night, and the wind was high. The loss of property in any estimate must have been great, for the fire extended along the water, sweeping away the ware houses and lumber yards, where there was the most extensive stowage. The ravages of fire here are too rapid for cool and well-directed effort; the streets would form excellent barriers if every thing combustible was removed from them, instead of into them. There needs only a blaze to make a torch of by far the greater part of all the buildings here. The wainscoting inside is of cotton cloth, the outside of well-seasoned pine boards, to resist the dry weather and high winds of these summers. Brick and stone are the best securities; abundance of water is another thing. I saw its good effect on the premises of Adams & Co., where a forced pump did wonders, saving the building, which nothing else could have done, and thereby the whole corner, and perhaps the integrity of the Custom House which stood opposite, and whose piazzas, stairways and scaffoldings of wood might have gone.

Awful indeed is the loss; the individual is a ruined man far away from home,—no insurance, that most admirable provision of later times, to share his loss in the general superabundance of the community and the world. The loss of property here by fire is greater than is generally supposed. The houses are not only ware houses filled with goods of very enhanced value, but dormitories, centres for every thing valuable; and in themselves they are no mean affair in this country, embracing more value than is accorded to them abroad.

[For the Christian Register.]

MESSRS. EDITORS,—Will you permit one, who reads your paper, and is grateful for all the aid it affords in the search after Scriptural knowledge, to subjoin to the exposition given by yourselves in the No. for July 13, some of his own views in relation to a passage in 1st Peter, iii. 19 v.? There is no wish to take an attitude in the least degree hostile to anything you have advanced in explanation of the text. The reasoning is ingenuous and fair, and, upon examination, *may* be found more satisfactory than any thing I can offer; but you will, if you please, indulge me with an opportunity to suggest a few of my own thoughts, not as in contrast with yours, but as, in a measure, the effect of having had the benefit of your speculations and learned comments.

In the first place, concerning *the spirits in prison* preached to, the inhabitants of the antidiluvian world are meant, not being in *Hades*, but reserved under bonds, the decree of Heaven, to abide the issue of that judgment, which should close the probationary term of 120 years. It was proper that gospel preaching, or the preaching of righteousness, should be enjoyed among them, until this season, devoted to the work of calling sinners to repentance, should come to an end. Such imprisonment, a restraint laid upon the accused until adjudication should be passed upon them, was among the early institutions authorized by the Deity for the purpose of wholesome government, when evil practices were liable to spring up and call for a check. Beyond this, prisons seem to have been of no legitimate use. Converting them *into instruments of punishment*, according to the teachings of modern civilization, is a device for supporting justice and good order, "not from heaven but of men."

The next inquiry respects the preacher.

Who *went* among them in this capacity, to testify and to warn them against wearying the patience of God until his mercy should cease to be offered?

To whichever this office be assigned in our reckoning, whether to God, to his Christ, or to some other divinely appointed messenger,—to Noah, for instance, the effect is the same, as "all things are of God," and nothing is done but at his will and in his name, and there is no departure from usage, as terms are employed in all parts of the sacred writings. Though it would be improper to impute locomotion to the *divine essence*, it is nevertheless said, "God *came* from Teman—from Mount Paran." Also, according to David ii., Sam. vii. 23,—"God *went* to redeem a people to him," even when in Egypt. But, suppose we adopt the most simply grammatical interpretation of Peter's language, and say that Christ *went* in the spirit, and *preached* to the people of the old world, while *poti*, *oti* (Greek) the long-suffering of God was waiting and the Ark preparing. Would this be incongruous with the usual style of writing, in either the old testament or the new! And would it savor of *anthropomorphism*, more than express literal scripture will justify! Indeed, what is the manifest difference between man "in the form of God," according to Paul, (Philp. ii. 6,) and God *in the form of man*, as implied in the words of Jesus, "I am in the Father and the Father in me."

And is not Christ the light of the world and the Head of the Church, read we him either in ancient prophecy, or in apostolical, addressed to believers in the last days! Peter tells us it was "the spirit of Christ" in those who prophesied of Gospel salvation, and foretold what sufferings and glory awaited the Redeemer in his march to exaltation from abasement, as it was this same spirit which supplied matter for *preaching to spirits in prison* before the flood swept them away.

That it was Christ, as God's *minister*, to whom was entrusted the conduct of affairs from the beginning, is taught with no minor degree of explicitness in the apostolical epistles, in which quotations from Moses and the prophets are very abundant. Consult what the writer to the Heb. has told us of the Son of God, the "man worthy of more honor than Moses," of his being God on the throne, of his having laid the foundations of the earth, &c., (chap i. verse 8 and 10,) of his having *mediated* the covenants of promise, the basis of all human hope; (chap. viii. and ix. passim;) and then pass to the consideration of what Paul writes to the Rom. upon the same subject, "Now I say that Jesus Christ was a *minister of the circumcision for the truth of God, to confirm the promises made unto the fathers*," &c. To this may be added a passage from 1st Cor. x. 9: "Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents." Compare this with Deut. xxxiii. 8, as it stands in the original Hebrew, which, if literally and correctly translated, would be—"And of Levi he said, Let thy Thummin and thy Urim be with (thy Holy one) the *man* gracious to thee, whom thou didst prove at Massa, and with whom thou didst strive at the waters of Meribah." See the fact, here referred to, stated in chap. xvii. Exodus.

I know of no proof which could be more direct or conclusive, that Jehovah, the God of Israel, had his residence among his people, and received their homage in the form and guise of a *man*, and held divine honors on the ground of being filled with all the fulness of the invisible Father dwelling in him. This is in the nicest agreement with Abraham's meeting *with three men*, near his tent in the plains of Mamre, with one of whom, as Jehovah, he interceded in behalf of Sodom, on the brink of destruction. It accords, also, with Paul's exposition to the Gal., of God's dealings with the Church, in dispensing gracious promises, and afterwards adding a law, which was published under circumstances of terror, regulated by the "one Mediator between God and men, the *man* Christ Jesus."

I might, but for too great prolixity, refer to a multitude of texts, coinciding with those already named, to strengthen the opinion, that Peter meant to give Christ the honor of being a preacher to the disobedient in the days of Noah, even as there is salvation *in* no other, there being "no other name under heaven given among men whereby we must be saved."

As to the analogies brought into view in that terrible retribution, which was visited upon the world of the ungodly, who were not profited by hearing a preacher of righteousness among them; of what, and how was that a figure which was the grand instrument in so mighty a work of desolation! What resemblances to baptism in the kingdom of grace, considered as producing the new man, can there be discerned in that overflowing of waters, which annihilated the whole population of a world, except what survived in the small remnant of eight souls! Could an ocean, as a navigable element, typify redemption from sin, described as "the washing of water by the word?" Noah and his family were saved. *From what?* and *by what?* If *from* death by drowning, it was *by* the Ark, which kept them out of the reach of the destroying element. If it was a *deliverance of the godly out of temptation*, as in 2d Peter, ii. 9, it was *by* water, the flood coming upon the ungodly to put an end to their ungodliness, and to its baleful influence on those embarked in a better cause. On this supposition, analogy is perceptible.

Whatever criticisms on the above are demanded by a love of the truth, be so kind as not to withhold, and oblige J. T.

July, 1850.

ORDER---UNION---PEACE.

In the establishment of the American republics, on the other hand, we witness the grave and quiet action of the wisdom and patriotism of the country. It did not enter into the imaginations of the men of our heroic age, that constitutions of governments were to be settled on the blazing crest of a barricade, or promulgated from the mouth of cannons, spouting grape-shot in the crowded streets of a capital. Without conflict, scarcely with the ordinary heats of debate, within the closed doors of a congress of prudent men, a solemn declaration announces the independence of the colonies. After a year or two passed under their ancient charters, with a temporary organization of the executive power, to fill the chasm created by the withdrawal of the authority, regular constitutions of republican governments are successively formed in the different States, which have not only subsisted, without material modification, to the present time, but have served as models for the constitution of the General Government, and for seventeen or eighteen new States which have successively been addedto the confederacy. It was the characteristic expression of one who had a right to speak upon the subject, for he was soon called to reduce his theory to practice, (the elder President Adams,) in a letter written in November, 1775, after recounting the steps by which a new government might be established, that "in this way a single month is sufficient, without convulsion or animosity. to accomplish a total revolution."

What a contrast with the history of Europe, from the very year in which our federal constitution was adopted, (1789) to the present day! Of France and Frenchmen I never wish to speak but with respect and tenderness. For revolutionary services we owe them a debt of gratituee not soon to be repaid. Among the human agencies by which our liberties were established, the French alliance holds no second place; as Lafayette held no second place in the heart of Washington. But so often as I take up a volume of the history of their revolution, of the works, for instance, of Thiers of Lamartine, works by no means intended to paint in dark colors the men or deeds which they describe, I rise from the perusal with overwhelming sadness. After sickening over the horrors of that dreadful period,—the butchery, I do not say, of kings and queens,—but of gray-haired men, of women, of priests; the atrocities of the human tigers who preyed on the life blood of France, and dared to invoke the sacred name of republican liberty as the cover of their abominations, I am fain to turn for relief to the pages of our own revolutionary history; to gather renewed hope for constitutional freedom from the writings of Madison, Hamilton, and Jay; new lessons of true patriotism from the story of Warren, of Putnam, and Prescott; new faith in humanity (for that is what we most want) from the spotless career of Washington. I make the transition with feelings like those whichone experiences, when, after wandering for hours through the dark, dripping narrow passages of a dismal mine,—deafened with the clank of enginery and the roar of subterranean waters, oppressed with the grave-like heaviness and chill of the air, choked with sulphurous vapors, and groping your way in continual danger of an explosion which will bury you beneath a mountain mass of ruin,—you come up at last to the open, blessed sky, tread beneath you the safe and solid ground, feel in every limb the genial warmth of the sun, listen to the cheerful notes of birds, and breathe an atmosphere loaded with all the fragrance of June.

But neither the remedy of political grievances, nor the assertion of national independence, nor the establishment of republican government, was the fulfilment of the destiny of the American revolution. A higher object, still less premeditated than a separation from the mother country, but resulting from deeper causes and involving more important interests, remained to be accomplished. Before the revolution, the colonies formed a group of republics mutually independent, bound to each other by no constitutional ties, often acting together by the force of circumstances, but without any general principle of political cohesion. Numerous points of similarity existed, and common allegiance to the crown and subjection to parliament, gave a show of unity to the colonies as a whole; but when this bond of connection was severed by the Declaration of Independence the thirteen colonies stood before the world, with a strong vocation indeed to union, but, as far as constitutional obligations were concerned, in the attitude of thirteen independent States.

Here was the truly critical point in our history, the point from which the path of progress, (like that which lay before the young Hercules,) branched off in a two-foid direction, leading on the one hand to union, growth, prosperity, and power, and on the other to discord, civil war, and despotism. The happy fortune of infant republics decided their choice. In the commencement of the parliamentary contest, as far back as 1765, when nothing was thought of but an earnest denial of the right to tax America, it was the obvious dictate of prudence to unite in a concerted appeal to the justice of parliament. As the struggle advanced, a common interest and common danger produced a common feeling throughout the continent, and led to the formation of committees of correspondence. The Congress which met at Philadelphia, in 1774, was the spontaneous embodiment of that irresistible public sentiment which demanded a confederacy. It was a union unconsciously formed. It sprang from the historical conditions of the past, and the imperious necessities of the present. It was the law of our political existence. Subsequent compacts or statutes might regulate and define, but some sort of a confederation was a constitutional necessity.

Am I asked *why* it was so? what created this necessity? I will not rest in lower causes, though these are obvious enough. The necessity of a union was established by the same law of our nature, or rather of the Author of our nature, which sets the solitary in families, and has melted families into clans, and clans into states; which binds the particles of matter together; which suspends a planet in the sky, or hangs a dew-drop upon a rose-leaf. Our feeble powers of analysis cannot in either case fully unfold the principles by which it operates, and in every thing that involves the agency of moral beings, their choice becomes a portion of the law. But, that the group of colonies, planted side by side on the American continent, speaking the same language, subject to the same government, belonging to the same national stock, and reared in the same circumstances of national, fortune should, in asserting by a joint act their independence of the mother country, enter into a constitutional union with each other, was at least as certain, as that they were destined to a career of prosperity. Such a union was the obvious condition of mutually beneficial intercourse, of domestic harmony, and a respectable position before the world. Or, if anarchy, civil war, and the ultimate extinction of free government were to be their doom, the want of union was as obviously the first step towards its accomplishment. Union was the first condition of success in the revolutionary struggle; it was the *United* States that declared their independence; the *United* States whose independence was acknowledged by the treaty of 1783. After an unsatisfactory experiment of the old confederation, it was the people of the *United* States by whom, for the purpose of forming "a more perfect union," the present constitution was adopted.

It would be an unprofitable consumption of time to attempt to point out the innumerable ways in which the Union has auspiciously influenced the destinies of the country. Could any doubt arise on this point, it ought to be removed by a glance at the disastrous effects of discord among the republics of ancient Greece; among the Italian cities in the middle ages, or even at the present day, when we behold that lovely region, once the garden of Europe and the mistress of the world, by the sole want of a comprehensive nationality lying at the mercy of foreign foes, and, what is worse, of foreign friends; or at most than one of the groups of states which have been carved out of the colonial dominions of Spain, in the southern parts of this continent. These are all so many warning examples of the disastrous effects of a want of union among kindred states; like discordant brothers in danger of being led into fiercer warfare by those very circumstances of common language and origin, which, under a well adjusted central power, would form the natural cement of the union.

It was the great happiness of the American people, that they followed the counsels of their patriotic and thoughtful leaders. In the midst of a wholesome jealousy in favor of local rights, (which they carefully secured,) and in opposition to some strong centrifugal tendencies, they had the discernment to perceive the advantages of a common bond, and followed with steadiness that line of policy which gave us our constitution. Nor have the conditions of our well-being, as it seems to me, been at all changed in the course of seventy-five years. What was matter of prospective prudence on the morning of the Revolution is matter of experienced wisdom now. The same patriotic instinct, (if I may adhere to that language,) which brought the men of Massachusetts and Connecticut, of New Hampshire and Rhode Island, side by side, to the summit of Bunker Hill, and mingled their blood on that day, has, at every subsequent period of our national existence, cried out not less loudly for the preservation of the Union.

There is one view of this subject of so much importance that I cannot forbear to present it more particularly to your consideration. Among the great ideas of the age we are authorized in reckoning a growing sentiment in favor of peace. An impression is unquestionably gaining strength in the world, that public war is no less reproachful to our Christian civilization, than the private wars of the feudal chiefs in the middle ages. The hope of adjusting national controversies by some system of friendly arbitration,—a hope which philanthropic minds have distrustfully cherished in other periods,—has of late been openly avowed by men of a more practical class, by men conversant with the policy of the world and fresh from its struggles. The last year witnessed the assembling of a peace convention, of a very imposing character, at Paris; a similar one is about to be held at Frankfort-on-the-Main. Delegates from this country are on the way to join it. A congress of nations begins to be regarded as a practical measure. Statesmen, and orators, and philanthropists, are flattering themselves that the countries of Europe, which have existed as independent sovereignties for a thousand years, and have never united in one movement since the crusades, may be brought into some community of action for this end. They are calling conventions and digesting projects, by which governments the most diverse, empires, kingdoms and republic,—inhabited by different races of men,—tribes of Sclavonian, Teutonic, Latin and mixed descent,—speaking different languages, believing different creeds,—Greeks, Catholics and Protestants,—men who are scarcely willing to live on the same earth with each other, or go to the same heaven, can yet be made to agree in some great plan of common umpirage. If, while these sanguine projects are pursued,—while we are thinking it worth while to compass sea and land in the expectation of bringing these jarring nationalities into some kind of union, in order to put a stop to war; if, I say, at this juncture, the people of these thirty United States, most of which are of the average size of a European kingdom,—destined, if they remain a century longer at peace with each other, to equal in numbers the entire population of Europe,—states which, drawn together by a general identity of descent, language, and faith, have not so much formed as grown up into a national confederation; possessing in its central legislature, executive and judiciary, an efficient tribunal for the arbitration and decision of public controversies; an actual peace congress, clothed with all the powers of a common constitution and law, and within a jurisdiction extending to the individual citizen, (which this projected congress of nations does not even hope to exercise,) if, while they grasp at this shadow of a congress of nations, the people of these states let go of,—nay, break up and scatter to the winds,—this substantial union, this real peace congress, which for sixty years has kept the country, with all its conflicting elements, in a state of prosperity never before equalled in the world,—the admiration and the envy of mankind,—they will commit a folly for which the language we speak has no name; against which if we, rational beings, should fail to protest, the dumb stones of yonder monument would immediately cry out in condemnation. [Edward Everett.

WEST NEWTON NORMAL SCHOOL.

BIENNIAL CONVENTION.

This institution, situated in the beautiful village of West Newton, is supported by the State, and is expressly designed for the preparation of female teachers. All who enter it are required to make an explicit declaration of their intention to become teachers, and must give a pledge to remain in the school four consecutive terms. Some forty or fifty young ladies attend the school from Boston and vicinity, going and returning daily. The whole number of pupils at present pursuing study there, is near one hundred. There are near 450 graduates of the school, some of whom are married, and about two thirds of whom are known to be employed in the business of teaching.

Once in two years the graduates and pupils hold a social reunion or convention in the scene of their early studies, enlivened by appropriate exercises, but especially by the associations and sympathies of happy hearts. The bright morning of Wednesday, the 24th inst., found about 250 young ladies thus met for the interchange of fervent congratulations. It was delightful to witness the warm and cordial greetings of so many lovely and intelligent young persons, animated by similar impulses of friendship, of grateful retrospection, and of strengthened hope. Faithful memory, indeed, failed not to remind them of sad changes which had passed among their associates; but their buoyant spirits responded to the call of the Principal to be happy to-day.

Female taste and skill were displayed in the floral and festal decorations of this occasion. The company entering the school-house were greeted by the glad word, "Welcome," in evergreen letters over the outer door. A festooned canopy of oak leaves, supported by a frame thickly wreathed with garlands of oak and ever-green, on the upper front of which were the words—"Labor and Trust," covered the platform in the hall; while around the sides of the hall green garlands hung in beautiful order and profusion. Vases of sweet flowers added to the scene their delicate adorning and perfume; and, sweetest flowers of all, the rose and lily beamed in blended beauty in the faces of the fair.

At the opening ceremony in the hall, near a hundred melodious voices of the present pupils, led by Lowell Mason, sang an appropriate and significant ode composed by one of their number.

The blessing of Almighty God was fervently invoked in prayer by Rev. Mr. White, [of Salem,] and the Principal, Rev. Eben S. Stearns, pronounced a most becoming welcome address, which deeply stirred the hearts of the graduates and pupils and of their friends who had the happiness to be present.

Some, he said, had come from distant parts of the land to mingle in these festal greetings, and some, if they were present at all, had come on angel wings to join their sister band. He paid a merited tribute to the character and labors of the beloved and revered man, Father Pierce, so called, who was the first Principal. A just meed of praise was also awarded to the faithful assistant, Miss Electa N. Lincoln, a most successful and beloved teacher for about six years—who is about to withdraw to another, though not less endeared circle, of love and labor. Mr. Pierce, who in the words of the Ode, "Live ever to the truth," quoted from his farewell address, left his Normal children a memorable motto, did not forget them in his necessary absence from this joyous celebration, but wrote from across the ocean a message of earnest and affectionate greeting.

After the singing of another ode, the convention held a private business interview, and then, together with the officers and friends of the school, proceeded to the church opposite, where, in connection with appropriate religious services, conducted by the pastor, Rev. Mr. Gilbert, and others, an address was delivered by Rev. Dr. Gannett, of Boston. This was an admirable production, and worthy of being spread broadcast over the land in aid and encouragement of the cause of female education.

Dr. Gannett aimed to show that the design of female education is to establish woman in her true social position. That position, so much undervalued by some, and so misunderstood and falsely exaggerated by others, he defined, with sufficient exactness, to be that in which woman can exert the highest and widest influence without losing feminine delicacy and sentiment. The question of Woman's Rights, he contended, had been grossly perverted. Women had rights, but they are the rights of women, not of men; and when they are represented as the same as those of men, then an interchange may certainly be made without robbery; so that while women should assume the ballot-box, and the office of legislator or magistrate, men should be taught housewifery, millinery and mantua-making.

Dr. Gannett glanced rapidly at the condition of woman under Pagan and Mohammedan rule, and stated that the Bible alone recognized the proper position which woman was designed to occupy. Throughout its teachings and its history from the very first, she occupied an honorable place; but Christianity in its narratives, precepts and examples, most fully and faithfully develops the elevated and noble rank which woman is to hold in the relations of society. The office of education, in this regard, is to *establish* woman in the social position assigned her under the laws of Christianity.

Education develops the faculties, and trains them to useful pursuits. Knowledge is not education, but the means of education. A person may grasp the circle of science, and yet not be *educated* for any practical purpose. Thought, reason, will, the moral sentiments must be cultivated, rectified, and strengthened. Pope's line is much approved:—"An honest man's the noblest work of God;" but he thought the sentiment might be improved thus:—"A full formed woman is God's noblest work." A woman full formed in person, in intelligence, in sensibility, in moral culture. For this full development education is necessary. And this full development of mind and character is important to woman in the maternal, the matrimonial and social relations; for conversation, for authorship and for teaching.

Under these several heads of discourse, Dr. Gannett gave expression to ideas and sentiments on the subject of female education which, we doubt not, are floating vaguely in many minds of the present day; and which though they are in advance of present actual experience, are not in advance of the demands of the times. His views will be cordially and fully sustained by a correct and enlightened public opinion. We cannot forbear anticipating the publication of this address by referring briefly to two or three positions which he bravely maintained.

One was, that the well-educated woman made the best matron for a family. A woman educated as he would have her would understand all that belonged to such a relation. And then, as the mother of children, who so well qualified to train them as she whose mind and heart are most thoroughly educated! What a glorious era will that be when all children shall have educated mothers.

Another was, that a woman should be well instructed and well informed in all subjects, except sin—in political economy, constitutional law, civil engineering, machinery, banking, principles of trade and art, as well as physiology and the more common branches of study. She will make a better companion, counsellor and comforter of man. Every married woman should understand the principles and operations of her husband's business. This would prevent many failures, or, in case of failures, prevent broken hearts. If he had the power of an autocrat of Russia, he would not display it by requiring soldier's heads to be of a certain length and shape, but requiring that no woman should marry unless she understood the business of her intended husband.

Another point was the importance of education to improve woman's conversational talent. Numerous examples prove the high grade of the female intellect, and woman should show that she is not satisfied with the idle chit-chat and petty gossip which prevailed in too many social circles. She should encourage the introduction of a higher range of topics, and possess qualifications to sustain conversation of a higher order. He anomalously, yet truly remarked, that woman scarcely knew the use of the tongue, i. e., the right and beneficial use which might be made of this important member.

Some excellent suggestions also occurred in reference to female education as a preparation for the business of teaching, alluding significantly to the fact, that female tact and talent are becoming more generally sought and appreciated in the common schools of the land.

We would most heartily commend this excellent address to all who may be able to obtain a copy. It will richly repay an attentive perusal.

At the close of the services in the church, the convention and their friends repaired in procession to the Town Hall, where a bountiful and elegant collation was served to the company by the helpful and happy band of pupils still in actual connection with the school. After the collation, the young ladies sang another charming song, and were addressed by Rev. Dr. Sears, Secretary of the Board of Education, Geo. B. Emerson, Esq., member of the Board, Mr. Gideon Thayer, and Rev. Mr. Fox, of Boston, and Rev. Mr. Carpenter, of England.

A pleasant interview was held in the evening at the Hall of the school, at which a gold watch, chain, &c., were presented to Miss Lincoln, as a token of esteem and affection from her grateful pupils.

Thus ended a most interesting day in the history of the West Newton Normal School. [Zion's Herard.

[MRS. HARRIET BEECHER STOWE. We have great pleasure in resuming in our columns, the articles of this gifted writer—both for their intrinsic excellence, and as a proof of her recovered health. For a long time she has been laid aside by continued ill health, from literary labor; her friends and the public will be pleased to know that she has so far recovered as to be able to minister in this most useful way, to their gratification and good. New York Evangelist]

EARTHLY CARE A HEAVENLY DISCIPLINE.

BY MRS. HARRIET BEECHER STOWE.

Why should these cares my heart divide,
If Thou, indeed, hast set me free?
Why am I thus, if Thou hast died—
If Thou hast died to ransom me?

Nothing is more frequently felt and spoken of, as an hindrance to the inward life of devotion, than the 'cares of life'; and even upon the showing of our Lord himself, the cares of the world are the *thorns* that choke the word, and it becometh unfruitful.

And yet, if this is a necessary and inevitable result of worldly care why does the providence of God so order things that it forms so large and unavoidable a part of every human experience! Why is the physical system of man arranged with such daily, oft-recurring wants! Why does his nature, in its full development, tend to that state of society, in which wants multiply, and the business of supply becomes more complicated, and requiring constantly more thought and attention, and bringing the outward and seen into a state of constant friction and pressure on the inner and spiritual! It is true that some claim that the thousand wants of advanced civilization are not from God, but among the many inventions which man has sought out. But they are from God, and of his ordering and arranging, as much as the blossoms and fruit which each kind of seed produces; and as the plant is arranged by God to produce first the rudimental leaves, then stalk, bud, blossom and fruit, and all are his creation, so the human spirit, as it unfolds in society, produces first the rude and simple wants of life, and gradually and necessarily expands into the variety, and bloom, and complexity of civilization and refinement; and the thousand wants which this state induces in the human being, are as truly from God as the first simple cravings for food, and drink, and shelter.

Why, then, has God arranged an outward system, to be a constant diversion from the inward—a weight on its wheels—a burden on its wings—and then commanded a strict and rigid in wardness and spirituality! Why placed us where the things that are seen and temporal, must unavoidably have so much of our thoughts, and time, and care, yet said to us, 'Set your affections on things above, and not on things on the earth. Love not the world, neither the things of the world.' And why does one of our brightest examples of Christian experience, as it should be, say, 'While we look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal, but the things that are not seen are eternal.'

The Bible tells us that our whole existence here is a disciplinary one; that this whole physical system, by which our spirit is enclosed with all the joys and sorrows, hopes and fears, and wants which form a part of it, are designed as an education to fit the soul for its immortality: and as worldly care forms the greater part of the staple of every human life, there must be some mode of viewing and meeting it, which converts it from an enemy of spirituality into a means of grace and spiritual advancement.

Why, then, do we so often hear the lamentation, 'It seems to me as if I could advance to the higher stages of Christian life, if it were not for the pressure of my business and the multitude of my worldly cares.' Is it not God, O Christian! who in ordering thy lot, has laid these cares upon thee, and who holds them about thee, and permits no escape from them? and as his great undivided object is thy spiritual improvement, is there not some misapprehension or wrong use of these cares, if they do not tend to advance it? Is it not even as if a scholar should say, I could advance in science were it not for all the time and care which lessons, and books, and lectures require!

How, then, shall earthly care become heavenly discipline! How shall the disposition of the weight be altered so as to press the spirit upward toward God, instead of downward and away! How shall the pillar of cloud which rises between us and him, become one of fire, to reflect upon us constantly the light of his countenance, and to guide us over the sands of life's desert!

It appears to us that the great radical difficulty is an intellectual one, and lies in a wrong belief. There is not a genuine and real belief of the presence and agency of God in the minor events and details of life, which is necessary to change them from secular cares into spiritual blessings.

It is true there is much loose talk about an overruling Providence, and yet, if fairly stated, the belief of a great many Christians might be thus expressed: God has organized and set in operation certain general laws of matter and mind, which work out the particular results of life, and over these laws he exercises a general supervision and care, so that all the great affairs of the world are carried on after the counsel of his own will: and in a certain general sense, all things are working together for good to those that love God. But when some simple-minded, child-like Christian really proceeds to refer all the smaller events of life to God's immediate care and agency, there is a smile of incredulity—and it is thought that the good brother displays more Christian feeling than sound philosophy.

But as life for every individual is made up of fractions and minute atoms—as those things, which go to affect habits and character, are small and hourly recurring, it comes to pass, that a belief in Providence so very wide and general, is altogether inefficient for consecrating and rendering sacred the great body of what comes in contact with the mind in the experience of life. Only once in years does the Christian with this kind of belief, hear the voice of the Lord God speaking to him. When the hand of death is laid on his child, or the bolt strikes down the brother by his side; *then*, indeed, he feels that God is drawing near; he listens humbly for the inward voice that shall explain the meaning and need of this discipline. When by some unforeseen occurrence the whole of his earthly property is swept away—he becomes a poor man—this event, in his eyes, assumes sufficient magnitude to have come from God, and to have a design and meaning; but when smaller comforts are removed, smaller losses are encountered, and the petty every-day vexations and annoyances of life press about him; he recognizes no God, and hears no voice, and sees no design. Hence John Newton says, 'Many Christians who bear the loss of a child or the destruction of all their property, with the most heroic Christian fortitude, are entirely vanquished and overcome by the breaking of a dish, or the blunders of a servant, and show so unchristian a spirit, that we cannot but wonder at them.'

So when the breath of slander, or the pressure of human injustice comes so heavily on a man, as really to threaten loss of character, and destruction of his temporal interests; he seems forced to recognize the hand and voice of God, through the veil of human agencies, and in time-honored words to say:—

When men of spite against me join,
They are the sword, the hand is thine—

But the smaller injustice, and fault-finding, which meets every one more or less in the daily intercourse of life—the overheard remark—the implied censure—too petty perhaps to be ever spoken of—these daily recurring sources of disquietude and unhappiness are not referred to God's providence, nor considered as a part of his probation and discipline. Those thousand vexations which come upon us through the unreasonableness, the carelessness, the various constitutional failings, or ill adaptedness of others to our peculiarities of character, form a very large item of the disquietude of life, and yet how very few look beyond the human agent and feel these are trials coming from God. Yet it is true, in many cases, that these so-called minor vexations, form the greater part, and in many cases the only discipline of *life*, and to those that do not view them as ordered individually by God and coming upon them by specified design, 'their affliction really cometh of the dust, and their trouble springs out of the ground'—it is sanctified and relieved by no divine presence and aid, but borne alone and in a mere human spirit, and by mere human reliances—it acts on the mind as a constant diversion and hindrance, instead of a moral discipline.

Hence, too, comes a coldness and generality and wandering of mind in prayer—the things that are on the heart—that are distracting the mind—that have filled the heart so full that there is no room for anything else, are all considered too small and undignified to come within the pale of a prayer, and so with a wandering mind and a distracted heart the Christian offers up his prayer for things which he thinks he *ought* to want, and makes no mention of those which he *does*. He prays that God would pour out his Spirit on the heathen, and convert the world, and build up his kingdom everywhere, when perhaps a whole set of little anxieties and wants and vexations are so distracting his thoughts, that he hardly knows what he has been saying—a faithless servant is wasting his property—a careless or blundering workman has spoiled a lot of goods—a child is vexatious or unruly—a friend has made promises and failed to keep them—an acquaintance has made unjust or satirical remarks—some new furniture has been damaged or ruined by carelessness in the household; but all this trouble forms no subject matter for prayer, though there it is, all the while lying like lead on the heart, and keeping it down so that it has no power to expand and take in anything else. But were God known and regarded as the soul's familiar friend, near every trouble of the heart as it rises, breathed into his bosom; were it felt that there is not one of the smallest of life's troubles that has not been permitted by him, and permitted for specific good purpose to the soul

become—how it might settle and clear the atmosphere of the soul—how it might so dispose and lay away many anxieties which now take up their place there, that there might be *room* for the higher themes and considerations of religion.

Many sensitive and fastidious natures are worn away by the constant friction of what are called *little troubles*. Without any great affliction, they feel that all the flower and sweetness of their life is faded; their eye grows dim, their cheek careworn, and their spirit loses hope and elasticity, and becomes bowed with premature age, and in the midst of tangible and physical comfort, they are restless and unhappy. The constant undercurrent of little cares and vexations, which is slowly wearing on the finer springs of life, is seen by no one—scarce ever do they speak of these things to their nearest friends. Yet were there a friend of a spirit so discerning as to feel and sympathize in all these things, how much of this repressed electric restlessness would pass off through such a sympathizing mind.

Yet among human friends this is all but impossible, for minds are so diverse that what is a trial and a care to one, is a matter of sport and amusement to another; and all the inner world breathed into a human ear, only excites a surprised or contemptuous pity. Who then shall the soul turn to—who will feel *that* to be affliction, which each spirit feels to be so? If the soul shut itself within itself, it becomes morbid—the fine chords of the mind and nerves by constant wear become jarring and discordant; hence fretfulness, discontent, and habitual irritability, stealing over the sincere Christian.

But to the Christian that really believes in the agency of God in the smallest events of life, that confides in his love and makes his sympathy his refuge, the thousand minute cares and perplexities of life become each one a fine affiliating bond between the soul and its God. God is known, not by abstract definition, and by high-raised conceptions of the soul's aspiring hours, but known as a man knoweth his friend—he is known by the hourly wants he supplies—known by every care with which he momentarily sympathizes, every apprehension which he relieves, every temptation which he enables us to surmount. We learn to know God as the infant child learns to know its mother and its father, by all the helplessness and all the dependence which are incident to this commencement of our moral existence—and as we go on thus year by year, and find in every changing situation, in every reverse, in every trouble, from the lightest sorrow to those which wring our soul from its depths, that he is equally present, and that his gracious aid is equally adequate, our faith seems gradually almost to change to sight; and God's existence, his love and care, seem to us more real than any other source of reliance, and multiplied cares and trials are only new avenues of acquaintance between us and heaven.

Suppose in some bright vision unfolding to our view, in tranquil evening or solemn midnight, the glorified form of some departed friend should appear to us with the announcement, 'This year is to be to you one of especial probation and discipline, with reference to perfecting you for a heavenly state. Weigh well and consider every incident of your daily life, for not one shall fall out by a cident, but each one is to be a finished and indispensable link in a bright chain that is to draw you upward to the skies!'

With what new eyes should we now look on our daily lot, and if we found in it not a single change—the same old cares, the same perplexities, the same uninteresting drudgeries still—with what new meaning would every incident be invested, and with what other and sublimer spirit could we meet them. Yet if announced by one rising from the dead with the visible glory of a spiritual world, this truth could be asserted no more clearly and distinctly than Jesus Christ has stated it already. Not a sparrow falleth to the ground without our Father—not one of them is forgotten by him—and we are of more value than many sparrows—yes, even the hairs of our head are all numbered. Not till belief in these declarations, in their most literal sense, becomes the calm and settled habit of the soul, is life ever redeemed from drudgery and dreary emptiness, and made full of interest, meaning, and divine significance. Not till then do its groveling wants, its wearing cares, its stinging vexations, become to us ministering spirits—each one, by a silent but certain agency, fitting us for a higher and perfect sphere. [New York Evangelist.

CHRISTIAN REGISTER.

Boston, Saturday, August 17, 1850.

NEARNESS OF FRIENDS—OF GOD.

It is a great comfort to know that we have some one near, whom we may call upon in case of need.

With a family of children round us, it is a great comfort to know that in any emergency we have near us a physician in whom we have perfect confidence. We may not have had occasion to apply to him for a year; yet if he goes away, we feel that we are no longer in the same place, but that a loss has fallen upon it.

We may not call upon our friend once in three months. Engrossing cares and labors may take up his time and ours. But so long as he lives near us, our feelings are gratified; we look at his house with a glow of satisfaction; our affections are kept alive and administer unconsciously to our happiness, simply from a knowledge of the fact that he is near us; and if, for a single week, he whom we may not have seen for a month, leaves his house empty, a feeling of desertion comes over us, and we have a slight sensation of uneasiness and bereavement till his return.

So the darkened windows and unopened doors of houses that we hardly enter at all, throw over us a shade of loneliness, and we are glad to see in them again the symptoms of life. Now these alternations, these occasional absences, make us feel the want of society, and awaken anew the sense of obligation and of friendship. They bind us more closely to those whom we respect and love. When a friend goes away for a year, we then first feel how much our thoughts of life are bound up in him. Death, still more decidedly, reveals the strength of our attachment and the nearness of our union.

Is it not the same in our intercourse with God? We know that he is always with us, and, therefore, repose in Him with a calm, though unconscious, security. We know not how much of our life is taken up with the thought of his Almighty guardianship and love. It pervades the whole atmosphere of our being, and we know it not. It goes down into our deepest affections, and is the source and regulator of them all; but, like the vital principle which moves the heart, it is too near us to be seen, and enters too intimately into us to be a matter of separate consciousness. Such is the purest life of the soul in God. Tear away God's presence, separate us really from his love, make us to feel for a single day that *He is not*, and the living, warming, loving influence that gives beauty and attractiveness to earth and sky, is gone. Our inmost security has forsaken us. Now, for the first time, we learn how dear and vital to us that heavenly presence was; —how much it entered into all our affections and pervaded all our thoughts. The windows of the universe are darkened; its doors are closed upon us. Its revered and beloved occupant is gone, and with Him all was that best in *our* life O God, our Father, Physician, Friend, do not forsake us; and leave us not, in our thoughtlessness, to forsake thee. May we live in thee, more and more,—our affections warmed by thy love, and our whole souls, by obedience, brought into harmony with thee. In Christ may we behold thee, and from him learn to see and feel thee in all thy works, in all the events of thy Providence, in all our deepest yearnings and affections, in wrestling to bring our wills into subjection to thine, in the agony of conflict, and the triumph of victory; in the struggle with doubt, and the repose of perfect trust.

IMPERFECTION OF OUR KNOWLEDGE AS TO THE FUTURE LIFE.

Very little is made known to us in the Scriptures with regard to the life of heaven, and that little is given us chiefly through symbols which we hardly know how to interpret. Why are we not enlightened as to the mode and laws of our future being? Why have we not a map of the celestial city, so that we may survey beforehand the mansions made ready for us in the Father's house? This question is often anxiously asked, and is met by many plausible answers. But there is one answer, adapted to supersede all others, which, we apprehend, is very seldom given. It is this. The clear revelation of heaven for which many yearn could not possibly be conveyed through any medium of communication open to us in the present state. Language is the daughter of Experience. It speaks of what we know, testifies of what we have seen, and can convey to us nothing, the elements of which have not in some form entered into our own consciousness. It can give the blind no idea of colors, or the deaf of sounds. Now there can be no doubt that in the future life our mode of being, of perception, of recognition and of communication will be essentially different from what it is here, and perhaps so different, that nothing within our earthly experience would furnish terms for its description. St. Paul's phrase, "a spiritual body," is the name, not of a conception, but of a void place in the region of thought, and involves a mystery which "the great Teacher, Death," alone can solve. All that we can say is, that it may denote some freer, more ethereal embodiment of the soul than the present,—some mode of existence midway between that of Him who is emphatically *a spirit*, and our gross material forms; but of such a mode of being we can have no distinct conception prior to experience. St. Paul, in describing his vision of heaven, says that he "heard unspeakable things, which it is not lawful," or rather is not possible, "for a man to utter," referring, not to any express prohibition, but to the essential poverty and inadequacy of language.

RHYME AND POETRY.

Verse-making has become surprisingly fashionable, especially among young ladies. We have hardly a doubt that there are half a million of persons in this country, who would deem themselves adequate to the production of a rhymed offering of congratulation or condolence, or of a contribution to what, by a strange misnomer, is termed the "Poet's Corner," of a newspaper. Indeed, we know not a few persons, wholly incapable of prose composition, who profess to write *poetry*. We were concerned, not long ago, in the management of a school of young ladies, in which about half of the pupils persisted, till forbidden, in offering the weekly composition in rhyme, most of them on the plea that it was easier to write *poetry* than prose; and we are bound in justice to say, that their *poetry* in general deserved the name as well as most of the articles which, under that name, pass current in our best newspapers. But almost all the verse of this class is very easily written, simply because it embodies thoughts too flat and stale to bear inditing in prose. The musical jingle conceals from the unpractised reader the paltriness or commonness of the ideas, so that, if the words be well chosen, the quantity perfect, and the rhymes faultless, the effusion is deemed respectable, and the writer is supposed to be a person of more than ordinary genius. But poetry is not mere rhyme or rhythm, but the offspring of a creative fancy.

The psalms in the common version of the Bible are the best poetry in our language, though subject to no metrical law, while Pope's Essay on Man, though unsurpassed in its rhythmical properties, is scarcely more than brilliant prose. The questions, which we should be glad to put separately to the contributors to that corner of our paper, over which the Muses ought to preside, are these:—Have you written in verse thoughts that you learned at school, read in a book, or heard in a sermon; or thoughts that sprang up from the profounder depths of your own spirit? If the latter, did they flash upon your mind instinctively, and did you fervently welcome them as godsends, and feel that they created a new phasis of your soul's life? What is your motive in writing? Is it because you have conceptions, images, ideas, which no one else shares with you, but which so irradiate and gladden your own inward being, that you long to make those around you partakers of the same light and joy? If any of our contributors can answer these questions as we would have them, we will not find fault with lame iambics or halting anapæsts; and we would greatly prefer the poorest poems, thus made worthy of the name, to the most improved and immaculate fashion of artificially-manufactured verse. We desire no poems, (so called,) the thoughts of which would seem meagre, silly, or common-place, if written in the plainest prose.

ISHMAEL,

AND ISHMAELITES BY EDUCATION.

In the cant phrase of the day, Ishmael is a *representative man*,—the type of a numerous class in all times, and at the present day. When Abraham sent him off with his mother to become a wanderer in the wilderness of Beersheba, he took the direct way to verify the prediction concerning him: "He shall be a wild man; his hand will be against every man's, and every man's hand against him." Without fault of his own, he became homeless in early boyhood, and bequeathed to his children, and his children's children, the freedom and the privations, the rude virtues and the ruder vices of a wanderer's life. Portions of his posterity have at single epochs been illustrious in art and learning no less than in arms, but have never acquired homebred attributes of character; and, to this day, are his descendants homeless, nomadic, drifting about like the sands of the desert, the treacherous friends or implacable enemies of all the world beyond their respective tribes. We spoke of the virtues of the homeless,—courage and fortitude are perhaps all that ought to grace the catalogue; and these are but a sorry offset to their companion vices,—malice, revenge, fraud, and treachery. The social virtues all need home for their nourishment. In the family circle the affections gain strength before the strain of temptation bears hard upon them. The child learns practical good faith and kindness towards those whom he best loves, and need not lose the habit when he goes out into the world. The settled order and quietness of the family give these traits of character time and room to grow before they encounter their severest tests. They can grow only under the sheltering shadow of parental love and faithfulness. Take this away, leave the child in youth to the supervision of hirelings, to the premature chilliness of the boarding-school, or the restricted sympathies of an unhomelike home,—the indifference of those around him seems to him antagonism, and awakens suspicion and hostility. They care not for him, and he defies them. They are niggardly towards him, and he envies them. They seek to serve their own ends through him, and he serves his by preying upon them. They treat him harshly, and, when he comes to his strength, he renders back buffets for buffets.

In consequence of the loose domestic discipline now lamentably prevalent, Ishmaels are multiplied in both sexes, and among all classes of society. We see this type of character in the boy, often a truant, a delver in the streets, suffered in tender years to choose his companions without check, and to prolong his noisy sport into the late evening hours, only fed and lodged at home, but never made a welcome member of the household circle. He is already a very Ishmael in his wild, rude manners, in his uncourteous return of a kind greeting, in the suspicious, sinister cast of his eye, in his angry voice and prompt blow in the street broil; and he is growing up to be an unprincipled citizen, a brawling politician, a resentful neighbor, a harsh and neglectful father. There are also multitudes of clerks and apprentices left without even a fireside where their presence is not deemed an incumbrance, and without a single domestic privilege or comfort, driven to the vicious gatherings at the corners, or the riotous assemblages at low theatres and mountebank shows, for lack of all other society and recreation. They are in certain training for an unblessed and unblessing life, and can hardly fail to become jealous, malignant beholders of the peace and happiness of others; quarrelsome, insincere and vindictive, addicted to low and selfish pleasure, and prone to every form of social iniquity. The girl, too, who likes every place better than her own home, who in her very childhood is suffered to seek amusement whether in places of low resort or in scenes of more refined and fashionable dissipation, who has no domestic tastes or pleasures, and all whose homehours are permitted to be a burden and a weariness,—she, if no worse, is sure to be nothing better than an unprincipled gossip, a reckless slanderer, a pestilential intermeddler in those domestic joys which she is unfit to share and skilled to poison.

The home that shall not turn out Ishmaels must not be a house of bondage. The child that shall escape the doom of Hagar's son, must be the child, not of the bondwoman, but of the free. There are among persons deemed thrifty and worthy various forms of domestic slavery, which make the child in heart, if not in name and form, an alien and an outcast. There is the slavery to neatness, to thrift, to fashion, all equally fatal to the happiness and good nature of children. There must indeed be toil and care in every family; but, except under the pressure of penury, they need not be incessant. The wheels of the domestic machinery should be so well oiled, that their din and clatter may not be constantly ringing in the child's ears. The decencies and courtesies of refined life, should be not assumed for the eye of the outside world, but held inviolable between the heads and towards all the members of the family. There is no need of the costly show before strangers; but there is intense need of simple and modest neatness at all times and for all eyes. The sumptuous drawing room makes no one happier; but the orderly and tasteful arrangement of the common apartments is of incalculable benefit. The studied refinements of speech and manner for occasional visitors, because studied, repel and displease; the politeness, which is but the current coin of kindness, always appropriate and every where due, is nowhere so beautiful and attractive, as when it pervades the daily intercourse of father and mother, brother and sister. Many are the else worthy parents, who, by lack of attention to these maxims, have as truly driven their children from all heart-property in their homes, as Abraham cast out Ishmael from his tent.

The parents, who would cherish right domestic affections and habits in their children must also take heed that they retain their sympathy with childhood. They must understand the difference between juvenility and folly,—between heedlessness and wilful wrongdoing. They must extend a cheerful tolerance to the freedom and exuberance of spirits not yet bowed by illness, care or grief. They must not look in youth for the staid and sad-colored virtues of maturer years, but must be content, nay, rejoiced to see childhood in its coat of many colors, the grave barely chequering the gay. The precocious men and women trained under a different system never lay in a sufficient stock of sentiment and affection for the drafts of coming life, and grow up cold and heartless, thinking machines rather than living souls. On the other hand, the heart gets much of its best education from literally childish pursuits and pleasures, planned and guided by judicious love, and so arranged as to develope kindly feeling both in the juvenile circle, and towards those from whom they derive the license and the means of enjoyment.

As to domestic discipline, let there be firmness without harshness, strictness without severity. The harsh word, the angry rebuke, the prompt and frequent blow, may make the child a timid, cringing, deceitful eye-servant, while decision and mildness must be blended to ensure heart-meant obedience and sincere submission. The parent, who quarrels and strives for the mastery, loses it faster than he seems to gain it. The universal Father gives us in his great family the model for our separate households. His children cannot shake off the yoke or evade the sanctions of his law, equally little can they pass beyond the embrace of his love. His will has no variableness; his bounty, no limits. Like him, we should be firm in our commands, profuse in our kindness,—restraining our children from transgression, but surrounding them by an atmosphere of love. Indulgence to the full extent of our ability will do them no harm, but increasing good, if it is not their wayward wishes or sickly appetites, but their pure tastes and innocent pleasures that we indulge. But either extreme of stern and tyrannical exaction or careless and indiscriminate indulgence can only flood the land with an Ishmaelitish generation.

LITERATURE IN THE WEST.

We can hardly keep pace in our thought with the intellectual advancement of the West as shown in its periodical literature. Cincinnati, and Louisville, and St. Louis are becoming great centres of intellectual cultivation and refinement. The *Louisville Examiner*, in the firm but temperate tone of its articles, in its intelligence and tact, and in the union of boldness and discretion, will compare favorably with any journal of the kind that we have ever seen. From Chicago, which within the memory even of young men like ourselves was almost unknown, we now receive the "*Eclectic Journal of Education and Literary Review*," published monthly on a beautifully printed sheet, and, in an intellectual and literary point of view, auguring well for the great cause of education to which it is devoted. But we know not how many hundreds of miles beyond Chicago, near the west pole, we believe, if there is such a place, at a town called St. Pauls in Minnesota, is a newspaper which comes to us regularly and from which many more pretentious newspapers that we know of on the Coast might take lessons in civilization. How far beyond St. Pauls these same refining influences reach, we cannot guess; for there is a vast intermediate territory of which we have little knowledge. But almost on the other side of the world, California and Oregon have entered on the race not merely of a coarse material prosperity, but of social, moral and intellectual improvement. An empire not only of wealth and mercantile enterprise, but of thought, intelligence, law and the higher influences which perpetuate political institutions, is rising up with a rapidity unexampled even in this western world. We look forward with hope and a firm conviction that schools and churches will spring up wherever our citizens may establish themselves, that religion and education may give their sanction to law, and increase its authority by making of the great majority of the people each one a law to himself.

Since writing the above, we have received a letter from California which furnishes a good commentary on our preceding remarks. Our friend says, "As I was coming down in the steamer from Sacramento, I fell in with a gentleman whose mind was occupied with the importance of Public Schools in the mines." It is clear that our Yankee emigrants have no intention of leaving behind them the good things of their native land. There is no danger of any race receding in civilization which understands the worth, not only of ideas, but of institutions.

[For the Register.]

OUR SUNDAY SCHOOLS.

There is now before us "The Twenty Second Annual Report of the Sunday School Society, containing Statistical Returns, with Letters from Female Teachers, and an account of the Proceedings at the Annual Meeting, 29th, May, 1850." This title page gives us at once and in full, the objects and character of this able report. It is a document which should be carefully perused and preserved by all teachers, superintendents, pastors, parents and the friends of education and religion generally, made up, as it is, of authentic and reliable materials.

In the earlier reports of this Society the number and condition of the schools were usually given. But statistics went out of fashion, and for the last fifteen years this feature of them has been omitted. But at the previous anniversary to the last, such a report was loudly called for by many, and our zealous and indefatigable secretary undertook to satisfy this want the present year as a fitting close in this department, to his useful labors.

The report before us is the result. In looking back we find, that the first statistical return of our schools was published in 1830. That return gave but 57 schools; 839 teachers; and 5,371 pupils. The return for 1835, fifteen years ago, the last preceding the present, gave 135 schools; 2,388 Teachers; and 13,795 pupils. In the report before us, the last, we have returns from 162 schools; having 2,663 teachers, and 16,546, and supposing the average to be the same, the whole number of pupils now under our Christian culture is 24,196! It would further appear from this report, that the average number of pupils to a class, and of pupils to each school, remains almost the same;—that more than one half of our teachers on an average are church members; in some schools the whole number of books in the Sunday School Libraries 64,150, or an average of more than 400 to a school. In 1835 the number returned was 32,571, or an average of 240. In the outset, very few of the schools were kept throughout the year Now, the number returned of this class, is 91, or a proportion of more than one half. These, certainly, are most encouraging facts; no diminution,—no loss, —in any direction;—but on the contrary, a large increase of schools, teachers, pupils and books; their external condition every way prosperous.

We turn now to their internal condition In answer to the first question of the secretary, "Is it difficult to procure good teachers? If so, why?" we have a great variety of opinions and reasons given, from which, upon the whole, we gather the conclusion, that the difficulty of procuring an adequate supply of good female teachers is fast disappearing; while it remains as pressing as ever in regard to those of the other sex. The reasons given for this may be summed up in the words of one of the answers,—"Want of culture in the willing; want of wit and piety in the otherwise gifted." The remedy is this,—*the willing must receive the necessary culture, and the gifted be made willing.*

There is a like diversity of opinion expressed in answer to the next question,—"Do parents generally take an interest in the Sunday Schools? The testimony is, that some parents do manifest the deepest interest, and some do not. Some express it in words, and some in deeds; and the remainder, that is the great body, express the same interest in the Sunday, as they do in the Day Schools, by sending their children to it with a commendable punctuality and constancy. One writer expresses the wish, that "parents would take as much interest in the growth of their children's souls as they daily take in the growth of their young trees," and probably there is no parent that will not regard the duty implied in this wish, as a natural and reasonable one.

Another question asked was this, "Do you teach the Christian doctrines systematically?" We were not a little gratified to find the answers to this question so generally clear and satisfactory. A few disapprove of teaching doctrines to young children (the disputed doctrines, we suppose is meant;) some feel and express the want of a "doctrinal catechism" or a "proper manual of systematic doctrinal instruction;" (have they ever seen Mr. Peabody's?);—but the general answer may be adequately expressed in the words of one for all, "we pursue a regular system of moral and religious instruction."

Another important inquiry was, "what influence do you think the Sunday School has had on the community?" "All testimonies," says the secretary, "conspire to prove them a timely and unmixed good to the Christian church, and the political commonwealth." The testimonies on this point given in this report, are exceedingly interesting and decisive. Let every one who can obtain and read them with care, not overlooking the testimonies of the female teachers on all these subjects, which occupy the closing pages of this report. They are written with much spirit, grace and beauty.

The last question put by the Secretary was, "What will give greater power and usefulness to our Sunday Schools?"—all the answers to which should be carefully pondered and remembered by those who are engaged in the Sunday School. They may be summed up under these few heads.

1. A livelier interest in them, on the part of parents.

2. A more constant and faithful oversight on that of the Pastor. "They do not talk, or pray, or work, or love half enough."

3. More competent teachers; "teachers who have been with Jesus."

4. More freedom of communication between teachers and scholars.

5. More systematic instruction.

6. Greater stress laid on personal religion.

7. More young persons from sixteen to twenty-five in them.

8. A better system of Teachers' Meetings.

In conclusion, after a careful study of this Report, let us say with the secretary, "that twenty-two years, instead of revealing any systems of elementary weakness in our system, have witnessed such a gradual increase of numbers and power and usefulness, that we may now say, that the Sunday School, as an ally of the family and the pulpit, has taken its place among the indispensable agents of Christian education."

Many thanks are due to the secretary, for this very excellent and instructive report, prepared with great care, and a vast outlay of patience and labor. We hope the Society will send a parcel to every Sunday School, and that the pastors and superintendents to whom they shall be directed, will gladly receive, and promptly distribute them. T.

"TRUTH STRANGER THAN FICTION."

We have received from Miss Beecher the volume with the above title, recently published by her, and with it the following communication:—

To the Editors of the Christian Register:

The volume entitled, "TRUTH STRANGER THAN FICTION," accompanying this note, was designed, on one contingency, for a limited circulation; but I now wish to have it *fully* published by the usual methods, one of which is to send a copy to editors, with the expectation of having it noticed by them.

I also send a copy of a circular to ladies, and another to clergymen, wherein you will perceive that my object is not chiefly to redress individual wrong, (though this has a place in the effort) but to call attention to the fact, that the largest and most influential literary institution of our country, by the action of those clerical members of its Faculty whose opinions and example give character to its moral influences, is now arrayed *against* those principles of HONOR, TRUTH, and JUSTICE, for the furtherance and defence of which this institution was established.

The opportunities I have had, since the semi-publication of this work, and especially since the issue of these circulars, of learning the views of a large number of those who may fairly be regarded as representatives of high-minded and intelligent women generally, make it proper to assume that the great body of such ladies cannot but regard the present position of that institution as in fatal antagonism with the principles that protect the most sacred sensibilities and the honor of our sex.

If there is anything in which the public in general has a deep interest, it is the influence exerted by the opinions and *example* of the instructers of our higher institutions of learning on the social and moral principles of the young men of this nation. And if there is anything in which every individual of my sex has a personal interest, it is in the maintenance of those *principles of honor* which have been openly prostrated before the eyes, not only of the young men of that institution, but before the youth of our whole country.

In this view of the case, this work is presented to public notice, not as a matter of merely individual wrong, but as indicating an emergency in which all just and honorable men, especially those connected with the public press, are called upon to stand for the defence of some of the most sacred principles that protect social and domestic peace.

May I ask, therefore, the insertion in your paper of *this communication*, in place of, or else accompanying such a notice as editors usually bestow as an acknowledgment of presentation copies from authors or publishers.

Orders for the book are to be addressed to Mark H. Newman, New York.

Respectfully yours,

CATHARINE E. BEECHER.

A person, like Miss Beecher, whose life has been devoted to labors of such large and general usefulness, has a right, whenever she seeks it, to the public attention. We have read the volume to which the above communication refers. It has been occasioned by certain events which during the last three or four years have been taking place in New Haven. According to the account given by Miss Beecher, a young man sought, and was admitted to, the acquaintance of a young lady of the highest respectability. His interest in her became so great, that though repeatedly repulsed, he pursued her with devoted and open attentions, and was so assiduous and persevering that, at length overcoming her unwillingness, they were for a time engaged. The engagement, however, was broken off, and the young man subsequently asserted that in his attentions he never had thought of matrimony, and that it was the young lady who had pursued him with attentions. It at length appeared that through a long period of time he had been playing a double part; that while following her with professions of strongest attachment, they were altogether false and treacherous. Such, in brief, is the nature of the story, so far as those facts are concerned which occurred antecedent to the time of bringing the matter before an ecclesiastical council.

We shall not enter into the controversy to which it has given rise; first, because there are more than enough more deeply interested than we are, who are ready to take part in it; and, secondly, because our view of the matter might, though most unjustly, be attributed to some imagined prejudice against Yale College. We will only state in a word the impression which the book has made.

It is evident from the young man's own confessions, and from what was open to the public view, that his course was, from the beginning, most dishonorable, disreputable, untruthful, and unmanly. Putting aside everything of a more private nature, looking only at what he himself confesses, or which was done and seen publicly, enough remains to exile him from the intercourse of gentlemen.

So far as appears from anything but the young man's statement—which his long course of deception makes utterly undeserving of credit—the young lady's conduct was perfectly consonant with our best ideas of feminine dignity and delicacy. Her only fault seems to have been, that she at length put a confidence in the protestations of the young man which they did not deserve; that she supposed him to be what he was not, an honorable man; and was persuaded to believe in his professions of attachment.

Had it gone no further, it would have been only one of those cases in which a woman is grievously wronged by a dishonorable suitor. It would have been better that it should never have been known. It is better that the woman in such a case should bear her wrongs silently, and leave the man alone with his baseness.

But, through no fault of the lady, the circumstances of this case became known, and have occasioned, we hear, the warmest discussion among our Orthodox brethren throughout New England and New York. The subject was brought for trial before an Ecclesiastical Council, which council, composed in part of the Theological Professors of Yale College, has seen fit, practically, to extend its protection over the young man's conduct. The question has by this act changed its character. It is because of this, that Miss B. has written. The parties now most interested are not the young lady, nor even the young man, but the members of this ecclesiastical council. It seems to us that their position is one which ought to be shown to be right, or to be set right. Having once taken cognizance of the matter, and except for a doubt as to his prudence, endorsed the young man's conduct, they become responsible. The public care little about a love affair between two persons, but they are very deeply interested in knowing what kind of men the heads of church and of a leading university are willing to endorse as Christian ministers. It seems to us that both their own characters, and some of the most important interests of society, require that they should show that Miss Beecher's charges are unfounded, or that they should withdraw their approbation from one who, if these charges are true, is most undeserving of it.

SCHOOL HYMN BOOK.

THE SCHOOL HYMN BOOK; for Normal, High, and Grammar Schools. Crosby & Nichols.

We opened this book with some misgivings, although we knew that it was compiled by a much valued friend in whose taste, as to things in general, we could repose entire confidence. Most juvenile hymn-books abound so much in rhymed baby-talk, as to adapt them especially for use in the Asylum for Idiots. We have often marvelled at the self-abasement of Sunday school superintendents and teachers in reading and singing such namby-pamby verses, as must have made the older scholars hang their heads; and more than once have we seen a manly or womanly pupil suspend singing, and avert the eyes from the book, during some peculiarly silly passage, while the deep bass of the elder shepherds of the flock retained its full intensity. So long as babyhood lasts, we prefer that children should sing from Mother Goose. When they are old enough to join in social worship, let them do so in strains, and through imagery, which shall not belittle and degrade the Supreme Object of their praise. It is better that they should not at first fully understand their hymns, than that they should ever outgrow them.

We are glad to say that we have never seen a hymn-book (a little one of our own always excepted) which seemed to us so well adapted to its purpose as the book now before us. It consists of actual hymns, real Christian lyrics, most of them simple in structure, sprightly in movement, and open to the comprehension of an intelligent child, but, at the same time, dignified and elevating in tone and sentiment. They are not the *make-believe* of worship, the sham of praise, but the outpouring of thoughts equally devout and poetical. The book contains many of the best hymns in the language; sometimes entire, sometimes abbreviated, or very slightly modified, to adapt them for school-use, but never diluted or *travestied*. The variety both of sentiment and of metre introduced, is very large; nor is there any state of feeling likely to exist in a school or any important event liable to take place in its history, which finds not here its fitting expression or recognition. In order to exclude matter that might be deemed sectarian, it was necessary to omit some classes of subjects, which, had the compiler consulted the wants of any one denomination of Christians, he would not have forgotten. But even with this abatement, we should prefer the book before us as a manual for Sunday school worship to any with which we are acquainted, (our own still excepted,) and we should regard it as a mark of progress, should our friend find encouragement in his next edition to insert *Sunday* with the descriptive words in the title-page, *Normal*, *High*, and *Grammar*.

We are rejoiced at the rapid introduction of music, as a regular exercise, in our common schools. It lightens the teacher's burden, and exerts a restraining, softening, hallowing influence over the pupils. In many instances, it has superseded all the harsher modes of discipline; for, when the teacher and scholars unite in their daily hymns, they find it very hard to fall out by the way. We are familiar with one school for little girls, in which the instructress conducts almost all the discipline of the school through the medium of music. The hymn-book is always at hand on every desk; and when there are signs of weariness, restlessness or incipient disorder, the little chorister is bidden to commence a hymn, and, by the time it is concluded, every member of the flock is prepared to address herself quietly and cheerfully to the task of the hour.

[For the Christian Register.]

Consecration of Evergreen Cemetery.

Another beautiful spot in the vicinity of the metropolis has been consecrated to the memory of the departed. The retired and delightful grounds, called the Aspinwall Woods, in Brighton, are hereafter to be known as "The Evergreen Cemetery."

The services on occasion of the consecration were deeply interesting. Appropriate selections from the Scriptures were read and devotional exercises, solemn and heart-felt, performed by the Rev. Arthur Swazey. The Address by the Rev. F. A. Whitney, was eloquent and impressive, appealing to the warmest feelings of the heart, and pointing to the true source of hope and consolation, which can divest the grave of its terrors, and make the burial-place of our friends a pleasant resort. May the name, "Evergreen," said he, be significant of the memory of our departed friends, and of the freshness of Christian hope! And then, as the noble tones of Miss Stone's voice swelled through the grove, and choir and audience joined in the aspiration of hope, and the plaintive strain telling of decay, all must have felt how strong is the bond that unites us with the spirit-land.

These grounds will long continue an evidence of the efficiency and good taste of the Committee who have had the superintendence of their arrangement. May the time be not far distant, when the want of a suitable cemetery, a resting-place for the remains of our friends calculated to awaken the most pleasing associations, may be unknown within our borders! J. R.

MISS DIX.—The name of DOROTHEA L. DIX, one of God's angels of mercy to our suffering race; like Wordsworth's peasant beauty, she "makes a sunshine in the shade" of human life.

The above words were given as a toast at a celebration of the fourth of July by the inmates of the New Jersey Lunatic Asylum,—a just tribute, as a correspondent well remarks, "to one truly laboring in the great cause of suffering humanity. Noiselessly this philanthropic woman moves on her way, to the accomplishment of her great objects, self-denying, untiring, without other remuneration than the blessings she bestows on hundreds of insane persons, who in this world can never know to whom they are indebted for the melioration of their condition. But the "Record is on high," and there she will receive the blessing of "well done good and faithful servant," from the lips of that Saviour in whose steps she walks, and whose example she so devotedly follows."

☞ We have a letter from Rev. Mr. ELIOT, of St. Louis, saying, that the German student who visited so many New England ministers and obtained aid of them, under the pretence that he came commended by Mr. E., is entirely unkown to him—that he is an imposter, and his story a falsehood.

Notices of New Publications.

LATTER-DAY PAMPHLETS. Edited by Thomas Carlyle. No. VII. Hudson's Statue.

Hudson's Statue! Who is Hudson? Mr. Carlyle's Hudson is George Hudson, Esq., of Newby-Park, in the county of York, late a notoriety, late Member of Parliament for Sunderland, late Lord Mayor of the city of York, late a great man, late Chairman of the Eastern Counties' Railway, late Chairman of the Great Northern Railway, late Chairman of the Newcastle and Berwick Railway, late Iron King and Railway King! A man of money and honor once! A man of popular projects and great glory! A man for a year or two, talked about in England ten times more than any duke, or criminal, or novelist, or victorious general! He was worshipped and trusted in England, at one time, as no man ever was before. There have been many commanders who have been trusted with a hundred thousand lives But this man got himself entrusted with as many dollars, indeed with many times as many dollars, He was the manager of public property to the amount of one hundred and fifty millions of dollars. He was the great man of England. At one time, his name was on every page of every newspaper in the Kingdom, and it was in the mouth of every person above three years old.

He was entertained at public dinners, addressed by deputations, sought as a Member of Parliament, chronicled in the newspapers, honored with a present of one hundred and fifty thousand dollars, complimented with the freedom of corporations, and celebrated by having children named after him, and newly invented boots and coaches called after him. He was the great man of the Exchange, and the darling of young ladies, and the model Christian of many a preacher, and the hope and trust of thousands who wanted to live and die comfortably. And why was all this? It was because he had made money for himself—ten or twelve million dollars; and because it was hoped he could make money for others. Among his devout believers, millions of them, there was the happy persuasion that scrip of his issuing, must bear a high and everlasting premium.

Men felt about him as they never felt in their lives before; so earnest were they and enthusiastic. Mammon incarnate was dwelling among them, and they worshipped as they never did before. Goodness and truth and righteousness had been faint cold words to scrip and premium and allotment of shares.

But now instead of worship, George Hudson has enmity and detestation from every quarter, and has even Mr. Carlyle pointing scornfully at his statue.

Once nearly every English body said, "oh, what a great man is George Hudson, for what millions he has the spending of! What fearless plans he executes! What talent and magic and grace belong to him, for with his name everywhere scrip is at a premium!" But now his spending is over. His plans are executed, and they prove to have been fearless and nothing better. And the scrip of his railways is at a grievous discount. And himself he is not half so rich as was thought. And so now he is hated and abominated.

But many of those who hate him, are themselves equally hateful, and very abominable are the reasons, for which sometimes he is abominated. "Oh," say they, "he has shamefully disappointed our expectations of him." But now to know him and expect much from him was a folly that deserved to be penal. For the man was not only not wise, but did not even look so. "Oh, but he has cheated us!" But then it was for some faculty that notoriously might run to cheating that he was so coveted as a Chairman of Railway Boards. With many persons, the anger against George Hudson, rightly interpreted, says, "You are a wicked man, for we hoped you were a fortune-maker, and you are not! You have cheated, but not for us! We begged the use of your name, thinking it was water-proof and fire-proof, and proof against everything. But our concerns have suffered under it. And so your name is treacherous and abominable."

Perhaps no man, in a space of five years, ever before grew to be so famous and infamous, both.

The writer of this notice lived in the same street with him in the city of York, before his railway career began. He was a stolid-looking man, of about fifty years of age, and wealthy for a citizen, through a fortune that had been left to him. He was a stout man, with a great bunch of gold seals, and with a great breadth of black cloth about him. He was ignorant of everything except trade, grossly ignorant of even the rules of grammar. He was something of a busybody. He was not without generosity. He was a great worshipper of the aristocracy; and could be made supremely happy by the least notice from a lord. He was a good electioneerer; was ingenious at escaping the bribery laws; and knew in what way best to distribute beer and money and threats and small patronage, so as to get a Tory member returned for York. He was a Church-and-State man truly and simply. He was a man with old English prejudices for principles, with money for respectability, and port-wine for liveliness. He was what even an Englishman can only grow to be, by filling corporate offices, and living in a cathedral town, and sitting in state during Episcopal service.

The fat ignorant man became worshipful, most worshipful, as good as a duke almost. He rose from among the citizens of York to live close by Carlton-House in London. He rose upwards through the many grades of English society, higher than any considerations of virtue, higher than the level of knights and baronets, far away above the men of ten-thousand pounds a-year, almost above the bench of bishops, up, up to where it is believed he was entertained by the Duke of Sutherland, and even was once seen by the Queen.

This is the man that is Mr. Carlyle's abomination! A money-maker and a fool! A fool set up on high! A deceiver in every way! A big man of flesh and no soul! A man universally admired once! No wonder Mr. Carlyle detests him.

And no wonder the people abominate him. For he is not in a single office now, and his railways are all failures, and his accounts as a Chairman have been badly kept, and himself he has prospered better than any of his companies.

And so now his is a name of scorn and indignation, hatred and detestation. But still he is a wealthy honorable man. For in England it is hardly possible to hate outright a man of five million dollars. A rich sinner may be detested sometimes, but always it will be amiably and gently. And even in the very hearts of his haters, there will be an irrepressible reverence for him. He is to them like Mammon, hateful, yet admirable, very abominable and very desirable:—a bitter-sweet, only perhaps more sweet than bitter.

Hero-Worship is the subject of the tract called "Hudson's Statue."

"Give every man the meed of honor he has merited, you have the ideal world of poets; a hierarchy of beneficences, your noblest man at the summit of affairs, and in every place the due gradation of the fittest for that place: a maximum of wisdom works and administers, followed, as is inevitable, by a maximum of success. It is a world such as the idle poets dream of,—such as the active poets, the heroic and the true of men, are incessantly toiling to achieve, and more and more realize. Achieved, realized, it never can be; striven after, and approximated to, it must forever be,—woe to us if at any time it be not!"

But there are men who want to be

which meddles with nobody, assiduously grinding its organs, reading its liturgies, homiletics, and excellent old moral horn-books, so patiently as Church never did? Can't we doff our hat to it; even look in upon it occasionally, on a wet Sunday; and so, at the trifling charge of a few millions annually, serve *both* God and the Devil?"

Mr. Carlyle will have it, that whatever a man's creed may be, and whatever liturgy he may pray by, and whatever theology he may pay tithe to, his religion is really what his hero-worship is. "Whom or what do you in your very soul admire, and strive to imitate and emulate; is it God's servant or the Devil's? Clearly this is the whole question." It is the law and the prophets to know whom to honor and emulate and follow, and whom to dishonor and avoid and coerce.

Mr. Carlyle in the course of his life has criticised many men and nations. The following is what he has to say of Episcopalians, and perhaps of Catholics—men with mitres on, and with rectors' hats on:—

"Brave men many of them, after their sort; and in a position which we may admit to be wonderful and dreadful! On the outside of their heads some singular headgear, tulip-mitre, felt coal-scuttle, purple hat; and in the inside,—I must say, such a Theory of God Almighty's Universe as I, for my share, am right thankful to have no concern with at all! I think, on the whole, as broken-winged, self-strangled, monstrous a mass of incoherent incredibilities, as ever dwelt in the human brain before. O God, giver of Light, hater of Darkness, of Hypocrisy and Cowardice, how long, how long?"

And this is what he has to ask about established Episcopalianism in England—

"This immense asthmatic spiritual Hurdygurdy, issuing practically in a set of demigods like Hudson, what is the good of it; why will you keep grinding it under poor men's windows?"

He says very truly that an age, a people, a class may be judged of by the great man it honors. And so he sees a great difference betwen Scandinavian times, and the reign of Victoria.

"If Odin, who 'invented runes,' or literatures, and rhythmic logical speech, and taught men to despise death, is worshipped in one epoch; and if Hudson, who conquered railway directors, and taught men to become suddenly rich by scrip, is worshipped in another,—the characters of these two epochs must differ a good deal!"

He holds the ancient and holy persuasion that the concerns of the soul are more important than those of the body. And he maintains that for men and nations to be saved, they must have their souls' teachers be more honorable to them than railway engineers. He will have it believed, that men are none the nearer heaven for their having railways to travel on, and having earthly space annihilated. Spiritual help is still the great want of man,—

"The distances of London to Aberdeen, to Ostend, to Vienna, are still infinitely inadequate to me! Will you teach me the winged flight through Immensity, up to the Throne dark with excess of bright? You unfortunate, you grin as an ape would at such a question; you do not know that unless you *can* reach thither in some effectual, most veritable sense, you are a lost man, doomed to Hela's dreadful realm and the Abyss where mere brutes are buried. I do not want cheaper cotton, swifter railways; I want what Novalis calls 'God, Freedom, Immortality:' will swift railways, and sacrifices to Hudson, help me towards that?"

W. M.

THE AMERICAN LEGEND. A Poem before the Phi Beta Kappa Society at Cambridge. By Bayard Taylor.

Those who did not hear this Poem will be pleased to see it; and those who heard it, will be glad to renew their acquaintance with it. The introductory lines compose a finely drawn picture, and one which has a peculiar charm for the imagination, this sultry August noon.

"When, hoarse and loud, the winds of Winter blow,
And moonlight glistens on the crisping snow,—
When streams amid their sheltering sedges yield,
And hide their fretting with a crystal shield,—
When tags of ice the oak's rough beard adorn,
And, sleety-haired, the willow sighs forlorn,
While, bent with snow, like some grief-burdened brow
White ere its season, snaps the hemlock bough,—
How warm and cheerful, through the dreary cold,
Beams the lit window of a farm-house old!
How the rough shell, whose windy gables freeze
Amid the creaking of the orchard trees,
Pours through its loophole,—far along the night,
The bursting fulness of its heart of light!"

The following lines will find many to testify to their truthfulness:—

"The old man's heart, filled with the olden time,
Gives to his voice an unaccustomed chime;
And, as one memory to another clings,
The scanty tide receives a thousand springs,
And backward flows through all his father's lore,
Till fades the track along the glimmering shore.
With chin on hand and sunburnt forehead bent,
His sons lean forward on his lips intent;
Yet more than theirs the wonder and surprise
That brighten up his little grandson's eyes:
The matron's fingers at her knitting stray
And drop the stitch unnoticed, by the way;
While the hale neighbor, who has tramped again
The upland path, to talk of beeves and grain,
Warms with the tale, and, more familiar grown,
Asks for the sword,—the jewel rarely shown.
The old man yields,—he bids the grandson go:
The boy, obedient, dreads an ambushed foe;
The candle flickers in the chilly air,
And loud beneath him creaks the oaken stair;
The antique bedroom and the lofty press
Add fresher terrors to his vague distress;
Some Indian, surely, crouches by the door,
Or glides, with stealthy step, across the floor;
A troop of redcoats lurk beneath the bed,
Shake the loud sash, and walk the beams o'erhead;
Thrilling with dread, his temples seem to feel
The scalping-knife, his ribs the pointed steel;
With hurried hands he opes the guarded chest,
Lifts the old weapon from its honored rest,
And slips, emboldened, from the chilly gloom
Back to the gladness of the peopled room,
Where, when his feet have found their former place,
The ruddy firelight shows a braver face.

THE APPLETON MEMORIAL. By Samuel Appleton Jewett. Boston. 1850.

We are not certain that this work is published, and are therefore doubtful whether we have a right to make it a matter of comment. We would, therefore, only direct to it the attention of those who are engaged in Genealogical inquiries, as a model for this kind of publication. Besides the names, it contains just those historical and biographical details which are needful to give it both its highest interest and value. It could hardly have been prepared with more good judgment and good taste. The name of Appleton has been honorably distinguished in New England history from the time of the first family which came to this country, to the present hour. This volume contains more than the ordinary proportion of names which in the early colonial annals, and since then, in theology, literature, commerce and in politics, have become historical. It is pleasant to see the way in which qualities seem to be transmitted, and how the present generation most honorably sustains the character bequeathed to it from an honorable ancestry. Without further remark upon the work, however, we will only add that we do not remember to have seen a more perfect specimen of typographical art from the American press.

THE HEAVENLY FOOTMAN. By John Bunyan. Boston: Gould, Kendall & Lincoln.

A very good edition of this little work.

SHAKSPEARE'S DRAMATIC WORKS, Nos. 20, 21. Illustrated Edition. Boston: Phillips, Sampson & Co. "Henry IV" and "Henry V." Twenty-five cents a number.

HARPERS' NEW MONTHLY MAGAZINE of foreign literature shows great skill in the selection of its articles, and each number has a well-prepared and exceedingly valuable summary of events and of Literary Intelligence.

THE CHILD'S FRIEND for August has a very interesting letter from Paris, and other articles of uncommon value and interest for children. It is now really a very entertaining and excellent periodical.

A SURVEY OF THE DOCTRINES AND DUTIES OF RELIGION. By A. B. Jacocks. Boston: Crosby & Nichols. 1850.

This work shows the author to possess a logical, orderly and independent mind. It is a condensed statement of some of the Fundamental Doctrines and Duties of Religion. There are many passages which show not a little talent for metaphysical disquisition, and the views presented are not only those of a sensible and judicious thinker, but are pervaded by a cheerful, Christian and humane tone of feeling. We know nothing of the author, but it would be a great gain to truth, if theological questions could always be discussed with the same good sense and with the same freedom from unchristian passion.

MEMOIR OF ELLEN MAY WOODWARD. By Rev. Geo. D. Miles. Philadelphia: Lindsay & Blackiston. 1850.

This is a memoir, prepared by her Pastor, of an intelligent, conscientious and religious little girl, who at the age of twelve years was drowned in the Susquehanna at Wilkesbarre, Penn. The system of religious instruction, which consisted very much in an application to a sensitive and conscientious child of the measures of the Orthodox Revivalists, is such as we should not approve. But the character of the child was one to interest the stranger as he reads, while it must have been a very attractive one to her friends. For sale by Crosby & Nichols.

News from the Churches.

MR. ROBBINS'S SOCIETY.—We learn that Rev. Mr. Robbins's Society have voted to purchase the church edifice in Freeman place, recently built and occupied by the "Church of the Disciples." The building originally cost about $30,000 and is to be sold for $20,000. It is very pleasantly situated in a quiet part of the city near the Common.

Several of the wealthiest members of the Society, at the suggestion of the Pastor, have contributed $5,000 so that the pews may be sold at a price which will bring them within the reach of persons of moderate means. The society are entitled to great credit for having with so much zeal and harmony, sustained and established themselves, amidst many trials and discouragements.

NEWBURYPORT.—Mr. Charles J. Brown, of Providence, R. I., late of the Cambridge Divinity School, has received a unanimous invitation to be settled over the Unitarian Society in Newburyport.

PERRY, MAINE.—We are happy to learn that the Unitarians in Perry are making efforts to establish a society—that funds have been raised for the support of public worship, and a clergyman been engaged to preach to them for a few Sabbaths.

SCHOOL FOR YOUNG LADIES IN BRATTLEBORO'. The Rev. Addison Brown of Brattleboro', Vt., has opened a school for young ladies, whom he takes into his family and furnishes with board and tuition for $40 per quarter, or $150 per year. In the office of instruction he is assisted by Miss Cramer. Mr. Brown has rare gifts as a teacher, and we should regard it as a great privilege to have a daughter under his influence. We speak from a personal knowledge, not only of his general character, but of his particular qualifications in a school, and we shall always remember with gratitude and affection our obligations to him as an instructor.

TRACT FOR SUNDAY SCHOOL TEACHERS, No 2. By GIDEON F. THAYER. We are requested to say that copies of this excellent Tract will be furnished gratuitously to Sunday Schools. It is composed of a series of short essays, marked by their admirable good sense and practical adaptation to the wants of Sunday Schools, and is just what we should expect from so distinguished a teacher and from one who as a superintendent has been so eminently successful as we know Mr. Thayer to have been.

GENERAL INTELLIGENCE.

College Commencements.

According to the American Almanac, there are one hundred and twenty Colleges in the United States. All of these, with but few exceptions, hold their Commencements in July, August and September, and most of them in July and August. The Commencement season, therefore, may be said to be nearly over. The following are some of the Commencements, which have been held, or are to be held, this year.

The Commencement of HARVARD COLLEGE was held on Wednesday, the 17th of July, an account of which, together with the honorary degrees conferred, and the Phi Beta Kappa exercises on the following day, have already appeared in the Register.

YALE COLLEGE held its Commencement on Thursday of this week, 15th inst. Oliver Wendell Holmes was appointed to deliver the Phi Beta Kappa poem on the occasion. Our paper went to press before we were able to receive any account of the exercises.

The Commencement exercises of UNION COLLEGE took place on Wednesday, the 24th of July. The following honorary degrees were conferred:

LL. D.—William H. Allen, President Girard College.

D. D.—Rev. Charles Calder McIntosh, of Scotland; Rev. Luther F. Beecher, of Albany; Rev. Arthur Burtiss, of Buffalo; Rev. Azariah G. Orton, of Greene, Chenango Co.

A. M.—Wm. Rankin, Dickerson, N. J.; Julius T. Clark, of Wisconsin; James Richard Cox, Auburn, N. Y.

The Commencement of DARTMOUTH COLLEGE occurred on the last Thursday in July, the 25th ult. The honorary degree of Doctor of Divinity was conferred upon the Rev. Abraham Burnham, of Pembroke, the Rev. David Smith, of Biggar, Scotland, of the United Presbyterian Church, and the Rev. Robert Crowell, of Essex, Massachusetts; and the degree of Master of Arts on William S. Burke, the distinguished machinist of Lowell, Massachusetts, who is truly a *master of arts*.

The annual Commencement of RUTGER'S COLLEGE, New Brunswick, took place on Wednesday, the 24th of July. The honorary degree of D. D. was conferred upon the Rev. Gabriel Ludlow, of Shannock; Rev. Wm. A. Hallock, of New York city; and Rev. R. Ormiston Currie, of New Utrecht, L. I. The degree of A. M. was conferred on Augustus C. Booraem, of New York. In the afternoon, Hon. Theodore Frelinghuysen was inaugurated President of the Institution.

TRINITY COLLEGE, Hartford, held its Commencement on the first Thursday of this month. The honorary degree of D.D. was conferred upon Rev. Jas. McKay, Inverness, Scotland; and the honorary LL. D. on John W. Francis, M. D. of New York. The degree of A. M, was conferred upon Richard Kissam, M. D., Rev. Wm. E. Vibbert, and Rev. Henry N. Hudson.

The Commencement of WILLIAMS' COLLEGE, in this State, will take place on Wednesday next, the 21st inst.

AMHERST COLLEGE held its Commencement on Thursday, the 8th of this month. On the Wednesday preceding, the literary societies were addressed by E. P. Whipple, Esq. of this city.

MIDDLEBURY COLLEGE will hold its Commencement on the 21st of this month. That day will be the fiftieth anniversary of the Institution, and the alumni propose to celebrate it in a becoming manner. Invitations have been very widely extended, and a large attendance is expected. Addresses appropriate to the occasion will be delivered by Joshua Bates, D. D., Stephen Olin, D. D., John Hough, D. D., and others, and a poem by John G. Saxe, Esq.

The Commencement of BROWN UNIVERSITY will not take place until Wednesday, the 4th of September next.

The Commencement of HAMILTON COLLEGE, N. Y., was held on Wednesday the 24th of July. The degree of A. B. was conferred on 37 young gentlemen, and that of A. M. upon twenty graduates in course. The honorary degree of A. M. was conferred upon the following gentlemen, viz.:—M. Sumner Converse, Darwin G. Eaton, Daniel Huntington, Garrit P. Judd, Samuel G. Love, Henry F. Turner, William A. Spencer.

The honorary degree of D. D. was conferred upon Rev. Charles Wiley, of Utica; that of LL. D. upon Hon. Charles P. Kirkland, of New York, and Prof. Augustus W. Smith, of Middletown, Conn.

Two vacancies in the Board of Trustees were filled, by the election of Rev. Robert G. Vermilye, of Clinton, and Rev. William H. Spencer, of Utica.

Hon. Othniel S. Williams, of Clinton, was elected Secretary and Treasurer, to succeed Dr. B. W. Dwight, deceased.

On Tuesday, the Hon. Wm. J. Bacon, of Utica, addressed the Alumni. The Literary Societies were also addressed in the evening by Hon. Henry B. Stanton, of Seneca Falls. At the same time, Alfred B. Street, of Albany, read a Poem.

THE COLLEGE OF NEW JERSEY, at Princeton, which, in point of antiquity, is the Fourth College in the United States,—Harvard, the College of William and Mary, and Yale being the only older ones,—was held on the 26th of June last.

We will not undertake to give the Commencement days of the remaining 108 Colleges, nor to present a list of the degrees of D. D., LL. D., A. M., &c. &c., which have been conferred at these anniversaries. We doubt not, however, that the number of the latter, if we could obtain a correct list, would give an imposing idea of the learning and ability of our country.

PUBLIC LIBRARY IN BOSTON.—We are glad to learn that efforts are making to establish a public library in this city. It is an institution which is very much needed, and one which the Athens of America should be ashamed not to have. The following letter from Mayor Bigelow to the Board of Aldermen, was received at a late meeting of the Board. We hope that the liberality of the Mayor will find many imitators.

BOSTON, August, 5, 1850.

To HENRY B. ROGERS, Esq.,
Chairman *pro tem* of the Board of Aldermen.

SIR,—An amount of money having been contributed by some of my fellow-citizens, for the purpose of personal kindness towards myself, I have obtained their permission to present a large portion thereof to the city, in aid of the establishment of a Free Public Library.

I accordingly now enclose the sum of one thousand dollars, in the hope that it may be appropriated for the furtherance of the object proposed.

The want of such an Institution in our midst, is generally acknowledged. It has an important prospective bearing upon the moral and intellectual character of the people of Boston—and I have reason to know that there are many persons in this community, who are ready to tender valuable offerings for the purpose in view, as soon as it shall be known that the City Government is willing to receive such donations.

Very respectfully, your obedient servant,
JOHN P. BIGELOW.

Alderman Grant offered the following preamble and resolutions:—

In the Board of Aldermen, August 5, 1850.

Whereas, His Honor the Mayor has communicated to this Board, that he has received a sum of money, which was subscribed by his fellow-citizens, (to be appropriated for his personal benefit) as a tribute of respect; and, whereas, consent has been obtained from the liberal donors of the money (at the first suggestion of the Mayor) that the amount be appropriated toward the establishment of a "Free Public Library;" one of the most desirable and useful objects to which it could be given; and in which all classes of the community will be benefited;—Therefore,

Resolved, That we gratefully accept the offered sum by the Mayor, of one thousand dollars, referred to above, and hereby request the Committee of the City Government, on the Library, to proceed with as little delay as possible, and as far as the means in their hands will justify, to carry into effect the establishment of a "Free Public Library;" assurances having been given from several influential and wealthy persons, of their readiness to co-operate in the measure, as soon as the same is commenced.

The resolution passed unanimously.

On motion of Alderman Holbrook, it was

Voted, That the City Clerk furnish His Honor the Mayor with a certified copy,—signed by the Chairman *pro. tem.*, of the preamble and resolution offered by Alderman Grant, and their unanimous acceptance.

Since the above was in type, we learn from the "Courier," that at a subsequent meeting of the Board of Aldermen a donation for the same purpose has been received from the Hon. Edward Everett. The Courier says:—

"The Mayor communicated to the Board a letter from Hon. Edward Everett, wherein that gentleman tenders his collection of public documents and state papers to the city government of Boston for the use of the city library, whenever it may suit their convenience to receive it. Gov. Everett, in his letter, says—'I have, for nearly thirty years, devoted a good deal of time, labor and expense to its formation. It amounts at present to about one thousand volumes. From the foundation of the governmeni, up to the year 1825—when I first went to Congress—it contained every thing that was material. While I was in Congress, I took great pains to preserve and bind up every document published by either house; and from that time to the year 1840—when I went abroad—the collection is tolerably complete. It is my intention to add to it, as far they can be procured, the documents since published; and I omit no opportunity of supplying the deficiency in other parts of the series. In addition to state papers and public documents, the collection contains other works connected with the civil and political history of the country.'

"Gov. Everett then makes some suggestions concerning the arrangements and management of the proposed "City Library." He thinks that if the city of Boston provide a suitable building, it would be so amply supplied from time to time by documents, that only a moderate annual appropriation for books would be wanted. 'Such an establishment would be an object of public interest from the outset. The people would regard it as their own creation, and take a pride in its increase. Authors and publishers would feel it an honor to have their publications placed on its shelves. There is hardly a citizen who would not have the ability and disposition to add something valuable to it, and from time to time, large and important additions might be expected by gift or bequest.'

"Gov. Everett then alludes to the great additions which have been made 'in this way to the British Museum.' He also suggests the erection of a plain building, 'aiming at nothing but convenience and neatness, on a lot of public land—the more retired the better.' He also objects to the Library being a 'show place for strangers, or a lounge for idlers. It should be a quiet retreat for persons of both sexes, who desire earnestly to improve their minds.' The letter concludes by saying, that though the writer is not a native of Boston, nor at this time an inhabitant there, he is indebted to her for a considerable part of his schooling, and he feels a deep interest in her welfare.

"The letter having been read Alderman Rogers submitted the following resolutions, which were adopted unanimously:—

"Resolved, That the City Council, entertaining a deep sense of the value and importance of the papers collected by Hon. Edward Everett, will receive the same, whenever a suitable place shall be provided in which they can be deposited, in behalf of the citizens of Boston return their thanks to him for his generosity and public spirit.'

"Resolved, That the Mayor be requested to transmit a copy of the foregoing to Hon. Edward Everett."

GENEROUS BENEFACTIONS. The liberal conduct of the Lawrence family towards their native town, Groton, is well known. The following letter from Mr. James Lawrence, which the Rev. Mr. Means sent to the Traveller, shows that the children are imitating the liberal example of their parents.

Boston, 15th June, 1850.

MY DEAR SIR,—I duly received your letter of 21st May, informing me that you had collected about eight hundred dollars, that being the amount of money subscribed for an Organ for your church.

I understood from you previously, that the sum of one thousand dollars was necessary for the purchasing of a beautiful instrument, and also that the church was in debt to a small amount—that a new bell was much wanted—that the outside of the meeting-house needed painting—that considerable alteration must be made in the house for the reception of the organ, and that there were some smaller matters for which money could be judiciously expended. I suggested that the $800 should be appropriated for the last named objects, for the accomplishment of which it was barely sufficient, and told you that if it was so applied *the organ should be paid for by me.*

You now inform me that this suggestion has been followed, and that the organ is finished. Accordingly, I beg leave through you, to present it to the "Union Church and Society" of Groton, earnestly hoping that it may add to the *numbers* of your society, and perpetuate *harmony* among its members.

With my sincerest wishes for the welfare of each and all of you, I am, dear Sir, faithfully and always yours, JAMES LAWRENCE.

Dr. Joshua Green.

Mr. Means, in behalf of the Society, expressed its thanks for this aid in a neat letter. Another instance of kindly feeling has been lately manifested by Amos A. Lawrence Esq., who has placed a handsome obelisk of white marble over the remains of Rev. Dudley Phelps recently deceased, who was Pastor of the congregation where Mr. L.'s grandparents worshipped. Mr. Means also relates that Amos Lawrence, Esq., the elder, has recently shown a touching mark of respect to the former Pastor of the First Church in the town, who with his church in 1830 became one with the Union Church. Rev. Daniel Chaplin, D. D., was buried in a tomb in the old Cemetery in the town. Mr. Lawrence has purchased a lot in the beautiful New Cemetery, for the family, and has caused to be deposited there the remains of Dr. Chaplin and members of his family who have died, and has made the lot attractive and ornamental by an iron paling and tasteful marble slabs over the graves.

NEWS OF THE PRESIDENT'S DEATH IN EUROPE. The news of the death of President Taylor produced a profound sensation in Europe, particularly in France and England. Soon after it was announced in France, the President of the French Republic decided to wear mourning for one month. A grand, solemn service was decreed to be performed at the Cathedral of Notre Dame, and black crape to be attached to the national flag one month. In England the leading journals, such as the Times, the Morning Chronicle, and others, devoted much space to reviews of General Taylor's character and exploits. They seem to have formed a very just estimate of the man, and pay a tribute to his worth and fame, which will be gratifying to the heart as well as the pride of every American. A large meeting of American citizens was held in London, at which the Hon. Abbott Lawrence presided. A series of resolutions was passed, expressive of their sense of the great loss our country has sustained in the death of the President, and of their sympathy with his family.

DEATH OF NEANDER. A correspondent of the Traveller, writing from Berlin, announces the death of the celebrated Neander, the church historian. He was born in 1789, and was accordingly seventy-one years old at the time of his death.

THE MINUTE GUN AT SEA. We learn that the royal mail steamship Canada, when about four hours out from Liverpool, met the Niagara, with the flag of the United States at half-mast at the fore. As the Canada appeared in sight, the Niagara commenced firing minute guns. The two vessels then approached within speaking distance, and the mournful intelligence of the President's death was communicated to those on board the Canada. The news would be in London, probably, on the evening of the 20th, only eleven days after his disease, and without any previous warning of his illness. [New York Commercial Advertiser.

CATHOLIC OPINION OF FREE SCHOOLS. The editor of the Freeman's Journal (Catholic organ at New York,) says that of every hundred Roman Catholic children educated in the public schools of the United States, ninety-eight may be set down as a clear and certain gain to the devil!

RELIGIOUS SECTS IN BOSTON. The churches of Boston, east and south, are enumerated as follows:—

Unitarian 22; Orthodox 15; Baptist 12; Methodist 11; Roman Catholic 10; Episcopal 8; Universalist 6; and 1 of each of the following denominations, viz.: Free Will Baptist, Christian, Swedenborgian, Lutheran, Evangelical, German Protestant, Second Advent, Quaker and Jewish.

TRANSMISSION OF LETTERS. During July there were sent from New York Post Office to Europe, 131,989 letters, and received from Europe 110,379. The America steamship brought the largest mail, 32,151 letters, and the Atlantic the smallest, 5,158. The letters received from California the same month were 40,500, and the letters sent, 27,928. The Georgia brought and took the greater proportion of these.

EMIGRANTS. The immigration at New York in July was large—34,810. But so far, this year, the total immigration is 18,682 less than that of last.

CATHOLICS. Fifty years ago there were only two hundred Catholics in Glasgow; now there are seventy thousand.

GOLD. An exchange paper says not only are new discoveries of Gold made in California, but in Oregon, in Venezuela, and in new places of Mexico, similar discoveries are announced. We do not know how much confidence is it to be placed in these reports of gold diggings, nor can we yet decide what effect the supply of gold in California is to have, but if gold is to be found in such large and uncertain quantities, it may be that silver will, of necessity, be established the measure of value.

A COLLEGE IN CALIFORNIA. An association at San Francisco has applied to the Supreme Court of the State for a charter for a college, to be located at San Jose. Mr. Neagles has donated forty acres of ground upon which suitable buildings are to be erected. These grounds are to be laid out with a view to landscape and ornamental taste, and fifteen hundred trees planted this fall, about the commencement of the rainy season.

DEATH OF NEANDER. This man is no more. He died at Berlin on the 15th ult. Though ill but a few days, he suffered much on the 13th, and on the 14th he lost the use of his reason. From this time to the day of his death, he fancied himself in his lecture room, and continued to talk upon the subjects of his lectures, especially referring to passages he had often commented on in the New Testament, and to his usual conversations on the early history of the church. Neander's loss will be deeply mourned throughout the Christian world.—[Witness.

THE FATE OF RELIGIOUS IMPOSTERS IN ITALY. The courts of Sardinia have been engaged in the trial of an Italian sort of "Joe Smith." It appears that a priest named Don Grignaschi had succeeded in secretly persuading some females and priests that he was either Jesus Christ himself, or directly inspired by him. This doctrine used to be imparted to the neophytes as a sacred mystery, and demonstrated by visions and miracles. The matter having called the attention of the authorities, Don Grignaschi was prosecuted, together with his dupes or accomplices, on the counts of swindling and immorality. The reverend Don was condemned to ten years' exile; five priests, accused of complicity, were condemned to exile or imprisonment, varying from 18 months to 3 years; two women, to two years' imprisonment, and a notary and another person to a month's imprisonment.

BROWN UNIVERSITY. The Providence Journal says that at the adjourned meeting of the corporation of Brown University, held Aug. 1, 1850, the finance committee reported that $108,000 had been subscribed toward the fund for enlarging the course of studies in Brown University. It is one of the conditions of the subscription, that nothing can be collected unless the whole amount ($125,000) be subscribed on the 5th day of September next. On the other hand, it was evident that unless the contemplated changes were commenced with the next collegiate year, the whole plan must be abandoned. The corporation therefore resolved to proceed, relying solely on the liberality of their fellow citizens. The following officers are accordingly elected.

REV. ASHEL KENDRICK, D. D., of Madison University, Professor of Greek.

JOHN A. PORTER, of the Lawrence Scientific School, Professor of Chemistry applied to the Arts.

SLAVE PROPERTY. The following statement made by a Baltimore correspondent of the Tribune, illustrates an influence at work in the middle slave states, more potential than abolition lectures or incendiary pamphleteering, to effect the rapid extinction of slavery within their borders. Slaveholders can not afford to hold property long which has to be insured at such premiums:

"The papers from Western Virginia, Western Maryland, and the eastern shore counties, teem with advertisements of rewards for runaway slaves. The difficulty of re-capturing runaways has increased the amount generally offered very much, $300 and 350 each being very common. I am informed by a slave catcher and dealer that the loss of slave property this spring and summer, from Maryland and Virginia, is larger than at any former period. He showed me a list of advertisements he had arranged in his note book, for references, offering rewards for eighty one, amounting to about $12,000. The total value of this number would be fully $50,000. A snug item for slaveowners to post to 'profit and loss account'—a great majority of them never being recovered."

LIGHTING ALL THE GAS LIGHTS OF A CITY AT ONCE. The Paris correspondent of the *London Times* says: "A rapid and scientific mode of lighting and extinguishing public gas burners has been invented by a person named Nillatte. The opening of the burner of each lamp is covered with a piece of soft iron mounted upon a hinge. In connection with this is a wire extending from a galvanic battery the entire length of the service of the gas lamps, and close to the orifice of each burner is a small slip of platina. The soft iron, becoming a magnetic when acted upon by the electric fluid, opens or closes the orifice according to the motion imparted to it; the platina ignites when it is necessary to light the lamps, and thus every lamp in a large town may be lighted simultaneously, or extinguished in the same way, by a different action on this magnetized iron."

THE FIRST STEAMER AT THE HEAD OF LAKE SUPERIOR. The Lake Superior Journal of the 17th July contains an account of the trip of the first steamboat which has reached the head of Lake Superior. No vessel has heretofore approached by steam nearer to the head of the Lake than La Pointe, which is ninety miles distant. The propeller Manhattan, the pioneer steamer, went twenty miles up the river St. Louis, which empties into the Lake at Fond du Lac. The wilderness of savage life in that quarter had never before been startled by civilizing steam, and the Chippewas gazed with wonder upon the "fire canoe." The climate and soil of Fond du Lac region is said to be quite congenial to agriculture—vegetation growing rankly.

RELIEF TO DR. DICK. Dr. Dick the celebrated religious author, has addressed a note of thanks to the treasurer of the Philadelphia fund for his relief, acknowledging the receipt of a handsome sum, and declining further assistance, having now sufficient to satisfy his moderate desires.

THE SUNDAY SCHOOL IN AFRICA. A gentleman has given to the American Sunday School Union $10,000, as a permanent fund, the net proceeds of which are to be applied to the circulation of the society's publications in Africa.

VITAL STATISTICS OF PARIS. The following are some of the results shown by the city registers of the city of Paris for 1848, no just published:

The number of births during the year was 32,981; of deaths 30,088; of those born 16,923 were males, 15,968 females; of which 29,068 were legitimate and 10,823 illegitimate; (or about *one third*;) of the dead 15,822 were males, 14,266 females; 18,082 died in their own houses; 10,165 in the hospitals; 1,174 in the military hospitals, 152 in prison, 562 found dead in the streets or elsewhere; of whom 51 only were females; 8,796 marriages occurred during the year; viz, between persons neither of whom were previously married 7,295: unmarried men and widows 465, widowers and women not previously married 799; widowers and widows 242.

HEALTH OF BOSTON. The deaths in July, in Boston, were only 271 which is a less number than in any corresponding month since 1845. Their average age was 20 1-2 years. More than half (147) were foreigners and children of foreigners.

SPECIE DEPOSITS. The Boston Sub-Treasury, on Wednesday last, contained a little over two million and a half of dollars in gold and silver, (2,558,227) the greatest amount it ever contained since the commencement of the system of collecting duties in specie.—[Bost. Trav.

☞ *Children's Mission.*—The Executive Committee would remind all the Sunday Schools interested in the Children's Mission, that the expenses of another quarter are now due; and any contributions, however small, will be gladly received by the Treasurer, B. H. GREENE, Esq.
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☞ *The Worcester Association* will meet at Rev. E. B. Willson's, in Grafton, on Tuesday, August 20, at 5 o'clock, P. M. T. PRENTISS ALLEN,
august17 Scribe.

☞ PRIVATE BOARD. Gentlemen and Ladies or families travelling, and visiting the city for a few days or weeks, will find pleasant accommodations at the house of the Publisher of this paper, No. 1 Bedford Place. may18

MARRIAGES.

In this city, 7th inst, by Rev Charles Lowell, James N. Archer, Esq. of this city, to Miss Charlotte C. A. Baker, youngest daughter of the late Capt Barker Baker.

Mr Thomas B. White to Miss Harriet A. Gardner.

In Roxbury, 11th inst, by Rev Mr Alger, Mr John Ayers, Jr. of Sacramento City, California, to Miss Ellen M. Thayer, of Charlestown, Mass.

In Beverly, 5th inst, by Rev Mr Thayer, Mr George Arbuckell to Miss Hannah S. Wadden.

In Lynn, July 25, by Rev Mr Shackford, Mr Daniel Shillaber, of Salem, to Miss Nancy B. Richardson.

DEATHS.

In this city, on the 4th inst, George F. Barnard, 47 yrs.

In West Cambridge, August 11, Mrs Ruth Butterfield, wife of Mr Artemas Locke, aged 59. Her children arise up and call her blessed; her husband also, and he praiseth her.

In Worcester, suddenly, on the 8th inst, Mr Joshua W. Wetherell, aged 57 years, in consequence of a fall, by which a blood vessel was ruptured. His amiable temper and ready kindness to others, as well as his exemplary character, secured to him many friends, and the respect of those who knew him. Though his death was sudden, he was conscious of his condition, and resigned to the divine will.

In Leominster, Rev. Nymphas Hatch, 79 years, of the class of 1797, H. U., and for nineteen years a Minister at Martha's Vineyard.

At Petersham, August 2, William, only son of Rev. Wm. Barry, of Lowell, aged 16 mos.

In St. Louis, 2d inst, Rev. John Fisher, of Ireland, and lately Minister of a Protestant Irish Church, in Boston, Mass; 34th ult, Mr G. W. Ayres, formerly of Boston aged 42 years.

In Calcutta, 23d May last, after a few hours illness of cholera, Wm. H. Prescott, 20 yrs, eldest son of Mrs Jane M. Prescott, of this city.

Miss LOUISA DWIGHT BANCROFT, aged 17 years, only daughter and eldest child of George Bancroft, late minister to England, died at Springfield, on Friday the 9th. "She was," says the Republican, "a lovely, interesting and accomplished young lady, and had been visiting in the family of her uncle, Mr. Bliss, in this town, for some weeks. She was in robust health until within a few days of her death. Many hearts, far and near, will sympathise with the relatives in the deep and sad affliction that has so suddenly come upon them."

LITTELL'S LIVING AGE. No. 327. 12½ cents

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9. The Neapolese Ambassadors and their Country—Examiner.
10. Education of Nations—Spectator.
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E. H. would also inform his friends that he has made an arrangement with Mr. ABRAHAM KIMBALL of Salem, of the late firm of Kimball & Sargent,

POETRY.

[For the Register.]

The Wild Plum Tree.

You should have seen its sire — a vicious thing,
Knotting defiance in its crabbed twigs
And arguing with full fifty leagues
Of sea winds.

No wonder! well — I straight uptore
And bore it inland — set it here,
Where it might feel the garden's warmth and cheer,
And but forbearing winds might come.

Only its attic vigor to maintain
I fed it, each quick-blooded Spring,
With salt to thirsting — and it grew my king —
Straightened and bloomed as never plum before.

Here is the fruit — so please you; see
How Nature answers to a loving call;
And yonder has my plum beneath the wall
The warm Earth colonized with fruitful trees. W.

[For the Register.]

Earth.

Earth! thou art so very fair
In thy summer garments drest,
It is well thou dost not wear
Every day thy best.

If the golden summer's light
Always on our pathway fell —
Glorious Day! and starry Night!
Who might break their spell.

It is well the snow-drifts lie
Where the foot of man must tread;
It is well the wintry sky
Frowns above his head.

Well, that Sorrow's veil is flung
'Tween us and life's golden hours —
Well, that Autumn's dirge is sung
Over Summer flowers.

Earth is not the spirit's home;
Far beyond her beauteous skies,—
Where her snow-wreaths never come,
Our Arcadia lies. H. H. S.

MISCELLANEOUS.

[For the Register]

[From "Sketches and Souvenirs."

Last year, about the end of October, as I was returning on foot from Orleans to the chateau of Bardy, I beheld on the high road, a regiment of Swiss guards. I hastened forward to hear the military music, of which I am extremely fond; but before I had overtaken the regiment, the band had ceased playing, and the drum alone continued to mark the measured footsteps of the soldiers.

After marching for about half an hour, the regiment entered a small plain, surrounded by a wood of fir trees. I asked one of the captains if the regiment was going to perform evolutions.

'No, sir,' he replied, 'we are going to try, and probably to shoot, a soldier belonging to my company, for having robbed a citizen upon whom he was billeted.'

'What!' exclaimed I, 'is he to be tried, condemned, and executed, all in an instant?'

'Yes,' the captain replied, 'such are the terms of our capitulations.'

This, to him, was an unanswerable reason; as if all things had been considered in the capitulations; the fault, and its penalty—justice, and even humanity.

'If you have any curiosity to witness the proceedings,' said the captain politely, 'I shall be happy to get you a place. They will soon be over.'

I never avoid such scenes, for I imagine that I learn, from the countenance of a dying man, what death is. I therefore followed the captain.

The regiment formed into a square. Behind the second rank, and on the borders of a wood, some of the soldiers began to dig a grave, under the command of a subaltern; for regimental duty is always performed with regularity, and a certain discipline observed even in digging of a grave.

In the centre of the square, eight officers were seated upon drums; on their right, and a little more in front, a ninth was writing upon his knees, but with apparent negligence, and simply to prevent a man being put to death without some legal form.

The accused was called forward. He was a fine, well grown, young fellow, with mild, yet noble features. By his side stood a woman, who was the only witness against him. The moment the colonel began to examine the woman, the prisoner interrupted him,

'It is useless, Colonel' he said, 'I will confess everything; I stole this woman's handkerchief.'

Colonel. 'You, Pierre! why you passed for an honorable man, and a good soldier.'

'It is true, Colonel, that I have always endeavored to satisfy my officers. I did not steal for myself; it was for Marie.'

'And who is Marie?' asked the Colonel.

'Why, Marie, who lives, there, in our own country, near Arensberg, where the great apple tree is; I shall then see her no more.'

'I do not understand you Pierre,' said the Colonel, 'explain yourself.'

'Well, Colonel read this letter.' And he handed to the Colonel a letter, every word of which is engraven on my memory.

"My dear Pierre, I seize the opportunity to send you this letter, by Arnold, a recruit, who has enlisted in your regiment. I also send a silk purse which I have made for you. I did not let my father see that I was making it, for he always scolds at my loving you so much, and says you will never return. But you surely will come back, wont you! But whether you come back, or not, I shall always love you. I first consented to become yours, on the day you picked up my blue handkerchief at the Arenberg dance, and brought it to me. When shall I see you again! What pleases me is the information I have received that the officers esteem you, and your comrades love you. But you have still two years to serve. Get though them as fast as you can, and then we will be married. Adieu, my dear Pierre, always yours, MARIE.

"P. S. Try to send me something from France, not for fear that I should forget you, but that I may always look at it."

When the Colonel had finished reading the letter, Pierre resumed,

'Arnold delivered me this letter last night. When I received my billet I could not sleep all night for thinking of Marie. In her letter she asks me for something from France. I had no money, I have mortgaged my pay for three months, in order to help my brother and cousin, who set out on their return home a few days since. This morning on rising, I opened my window. A blue handkerchief was drying on a line, and it resembled the one belonging to Marie. The color and blue stripes were actually the same. I was base enough to take it, and to put it into my knapsack. I went out into the street; my conscience smote me, and I was returning to the house to restore it to the owner, when the woman came up to me with the guard, and the handkerchief was found in my possession. This is the whole truth. The capitulations require that I should be shot; let me be shot instantly; but do not despise me.'

The judges were unable to conceal their emotion; nevertheless they unanimously condemned him to death. He heard the sentence calmly; then advancing to his captain, requested four francs. The captain gave him the money. He then approached the old woman, and said to her,

'Madame here are four francs; I know not if your handkerchief is worth more, but if it is, it costs me dear enough, and you may excuse me from paying the difference. Captain,' he added, 'send this to Marie, but let her not know, the price I have paid for it.' He then walked with a firm step to the place of execution. L. G. P.

HERDER.

The last Princeton Quarterly contains an uncommonly lively and instructive review of Dr. Hagenbach's German Church History, interspersed with many biographical portraits. Among these is one of Herder, whom Dr. H. ranks as one of "the two men of his age," as to their influence on theology—Schleiermacher being the other. Herder "often made mention of his godly mother, and of the evening hymns, which, more in Germany than any where else, are means of grace; and in later life, he would sometimes at dead of night go to an instrument and accompany himself as he sang the old chorals."

After comparing him with other great men of his nation, and admitting that one excelled him in poetry, another in philosophy, &c., Hagenbach adds—"Yet take him for all and all, his power over the German mind was without a parallel. He was a poetic theologian and a theological poet, yet he repudiated the hypothesis that the Bible is all poetical. 'Rather,' says he, 'would I abjure all poesy, and prefer to it the nakedest, driest annals.' He was a powerful champion for the historic verity of the Old Testament. Amidst much that we now look back upon as leading the way to the prevalent unbelief of our day, there was much that showed a heart not unrenewed by the inward tendencies of grace. The gospel of John had become the banner of a party of mystics which flat Rationalism despised; yet Herder was so far from undervaluing this part of Scripture that he says: 'That sacred book is a deep tranquil Ocean, in which we see heaven mirrored with its sun and stars; and if there are for man such things as eternal things (and such there are) they subsist in John.'"

But our particular object in introducing the name of Herder, at this time, is to present his views of the practice of mutilating and otherwise altering the songs of Zion. His words are entitled to grave consideration, from the quality of the man, and his own poetic talent and taste. His complaints are not the croakings of an old-fashioned, self-willed bigot, who is adverse to all "the improvements of the age," but of a man of genius and learning, and more competent, probably, to make such changes, than any who have attempted it. The quotation which we are about to make, is thus introduced by the reviewer:—

'Christian worship was prominent in Herder's system of religion. Himself a noted pulpit orator, and a devoted classic, he nevertheless denounced the method of erecting the Gentile discourses as models, and would probably have disallowed the recent labors of Theremin. As a religious poet he deserves to be heard in regard to hymnology: indeed we wish our American collectors of sacred song could be rebuked by his stern, true and unanswerable words, for their sacrilegious mutilation of ancient hymns, which has reached such an extent that many a venerable author would scarcely recognise his own verses after the pretended emendations of book-makers and music-masters. In preparing the Weimar Hymn Book in 1778, Herder showed a more excellent way, the exact reverse of what prevails among ourselves. Wherever it was possible he retained the original text of hymns.'

"An effusion of truth and of the heart," says, he, "such as all Luther's hymns were, is no longer the same, when foreign hands alter it at pleasure, any more than our countenance would be the same, if every passer-by should cut and hack and disfigure, it, according to his notions. Whoever knows the origin of these songs, and the history of our church, knows without any suggestion that they are genuine signatures of our growth and our doctrinal purity: and no right minded and worthy descendent will trade away the heirloom seal and scutcheon of his race for a street picture, however finely painted. The church of God is infinitely more concerned in doctrine and testimony, in the power of her origin and the early healthful blossom of her growth, than in corrected rhyme or smooth equability of metre. No Christian assembly comes together to exercise itself in poetry, but to admonish one another in psalms and hymns and spiritual songs, making melody in their hearts unto the Lord. For these ends the old hymns are clearly more adapted than the newly altered, or than many of the new; as I call all sound hearts and consciences to witness. In the hymns of Luther and his contemporaries and successors (so long as the object was to make genuine church-songs and not fine verses) how much heart and soul! Sprung from the heart they go to the heart, which they lift, comfort, teach and edify, so that we feel ourselves constantly in the domain of truth believed, of God's church, of open liberty, and remote from our every-day thinking and busy nothingness. Is it not a grievance when men alter such hymns; that is, amputate living members from the thought and soul of so many good men! It pains us to see even wordly books, read by us of old, with which we have grown up, so changed in new editions; because we feel cheated, as if a thing were first given us and then snatched away; much more pained are we, when these changes rob us of our childlike impressions of religion. Good remains always good; gold always gold. If simple exalted nature will not brook the officious hand of art, how much less the highest noblest nature, the religion of God! Such hymns are the reflections of our fairest years, the comrades of our life, the joy of our home, the trusted consolers of our distresses; it is the hand of an enemy which despoils us of these, or which, with the verse that once blessed us and now is, missing deals us the blow of a scourge. These very persons make little account of the hymns in general. They sing them with inward disregard or coldness, because the world they live in is a different world; and is it for such people that we cheat the children of their bread! I hold that country or province for blessed, where they retain their ancient service and ancient hymn-book, and where whole assemblies are not every day or every Sunday put to the rack by alterations. The hymns of our church bear with them the witness of their worth in the great impression which they make, and the excellent effects which they produce. . . . But the best thanks we can give, is to bring back the old times and the old spirit into houses and churches; times when all cling to these hymns with reverence and with the whole heart; when the father passed no day which he did not begin and end in the lovely vocal circle of his household. If Luther calls the Old Testament a sorrowful mute testament, we may well call the New, beginning as it does with loud praises, a joyful testament, under which we ought to be much in singing and praising. Of a truth we are now plainly going back from this new joyous dispensation to that of the Old Testament; for the voice of spiritual song becomes every week more indifferent, and tends more and more to silence. God grant us once more the days of hearty, joyful, congregational psalmody!" To which we say, Amen and Amen!

The Black Boy and the Sermon. The Rev. N. Denton, of Regent, West Africa, says, 'While speaking to a member of the church, who had been for the last seven months confined at home, and perfectly helpless from the effects of a fall, he called his little boy, who attends our school, to reach him a scrap of paper stuck up in the side of the house. Having opened it, the boy read to us the text and parts of the sermon which Mr. Schon had preached at church on the preceding Lord's day. The father told us that, being unable to go to church himself, he was glad to get what little his boy could bring him home, and that he had now many such papers, which were a great comfort to him.'

Are there not many white children who would do well to intimate this little black boy.

Force may subdue, but love gains; and he who loves wins the laurel.

FOR CHILDREN.

LUCY MASON;

OR, LIFE AND DEATH.

'Mamma, why did God cause me to be born, and then determine to make me die!' Mrs. Mason was the person addressed, but aunt Judith who sat knitting by the fire, could not bear to lose so good an opportunity for impressing upon the mind of little Lucy the sovereignty of God. 'He made you for *his* glory, my dear,' she pronounced in a solemn tone of voice.

Lucy burst into tears. It seemed cruel indeed that all the delights of life and home, should be given her to be withdrawn for what seemed to her an entirely selfish purpose.

Mrs. Mason was truly concerned. She had most earnestly endeavored to call forth cheering and affectionate views of their Creator from her children's minds and hearts. That one speech of aunt Judith's had made an impression which she feared she should find it very difficult, if not impossible entirely to eradicate. Yet aunt Judith was a very good woman. She faithfully and disinterestedly performed her duties, and the last thing she would have done would have been to interrupt the happiness of any human being, for a selfish purpose of her own. But gloomy views of life and religion shed their darkening influence over her manners and conversation, and made her peculiarly unlovely in the eyes of the young and joyous.

Mrs. Mason did not like to wound her feelings by a direct contradiction of her assertion. She called her little girl to her, took her up into her lap, and kissed and soothed her, and after she became composed enough to listen, said to her, 'My dear Luay, God is not a tyrannical or selfish being. His glory consists in the happiness of the beings to whom he has given life.

'Suppose your father and I, instead of treating you kindly and affectionately, were stern and harsh, took no pains to make you happy, and denied you innocent enjoyments, without any reason for it, would that be to our glory or our shame!'

'Oh! you ought to be ashamed of it if you did so.'

'If then it is the shame of earthly parents to make their children unhappy, and their glory to promote their happiness, is it not the glory of our Heavenly Father that the children he has' ceated enjoy the existence he has given them!'

'Oh! yes mamma.'

'And is it not a disgrace to earthly parents when their children are wicked, and an honor to them when they behave well!'

'Yes, aunt Judith said yesterday that Alan Wilson was a disgrace to her father and mother, but that she hoped we should be a crown of rejoicing to ours.'

'You see then, my love, that you glorify God by being good and happy. Now do you not feel better about it?'

'A little better. But it does seem cruel that people must die, and go away and leave all their friends.'

'Do you remember, when George went into the high school, how sorry he felt to leave his teacher and playmates? He had spent very many happy hours with them; and to separate from them and go among strangers, seemed so very hard to him. Yet it was best he should do so. He had learned all that was taught in the school he had so long attended. To acquire more knowledge it was necessary that he should be placed in a new situation. This world is a school. God puts us here to learn to be good, and to do good; and when he sees that it is best that we should have a different kind of teaching, he takes us to a higher world where new sources of knowledge will be opened to us, and new opportunties for doing his work placed before us, and new strength to do that work given us.'

'But if we could all go to it together how much better it would it be.'

'No, my dear, it would not. Some persons are fitted to do one kind of work, and some another. Some to labor in one place, and some in another. God only knows what place is best for us, and when it is best to remove us to another. And think after a separation of a few years, if we have used those years well, with what joy we shall meet again. How will my heart glow with happiness and gratiude should my little Lucy, in that glorious world to which I hope we shall both be admitted, though it may be at very different times, should she then say to me, 'Mother it was the instruction you gave me in early life, that made me good, and brought me to that happy place.' I think I should feel that all the pain of separation was more than compensated to me in that moment.' [Child's Friend.

The Path of Life. Looking awhile since, at a collection of German lithographs, I was struck with one that was simple in conception, and yet of great power and beauty.

It was the picture of a little child in the dress of a pilgrim, walking slowly along a narrow path, which was bounded on either side by a terrific precipice, the hedges of which were hidden from his view by a luxuriant thicket of fruits and flowers. Behind the child is an angel, with a countenance of mixed tenderness and anxiety, his hands placed lightly on the shoulders of the little pilgrim, as if to keep him in the centre of the path; while the child having closed his eyes, that he may not perceive the tempting snares on either side, is walking calmly forward, content not to see where he plants each footstep, so long as he feels the gentle and guiding touch of the angel upon him. His whole aspect is that of peace, confidence and conscious safety, so long as he follows the guidance of his heavenly monitor, and presses onward in his way.

As I gazed upon it, several thoughts rose up vividly to my mind; and as the description is itself a picture, others, in view of it, may ponder the lesson it suggests, and as they ponder be profited.

Intimacy destroys Respect. Yes it *does*, and just in proportion as our associates are unworthy of respect, or we ourselves have not sense enough to respect solid worth. The defect may be on either side, or both. Too many are indebted to their ignorance of each other for their mutual good opinion. Intimately known, both parties become undeceived, and are glad to resolve themselves into distant acquaintances, or entire strangers to each other. None but persons of solid sense and goodness can live on terms of close intimacy very long without distrust, contention and alienation. Society is too much of a masquerade. Mankind walk in a *vain show*. They deceive others and are deceived by others. When we see exhibitions of apparent friendship, love and unity, on extraordinary occasions, we sigh at the painful thought, "how few of these could live, consult, and co-operate happily together in the intimacy of a Christian Community!" O, the briars and thorns that sooner or later will protrude through the fair seeming cloak of satin and velvet! [Practical Christian.

Liberia.—Africa is estimated to contain one hundred and sixty millions of inhabitants. These are not only willing, but anxious, to obtain the various articles of civilized nations; yea, it is to satisfy their thirst for these commodities that they are impelled forward in procuring victims for the accursed slave trade.

The favorable geographical position of Liberia, the elevating influence of her free and Christian institutions; the industry, integrity, and intelligence of her children, with constitutions adapted to that climate, and a similarity of color with the natives, will enable the Liberian to penetrate the interior with safety, and prosecute his trade in the bays and rivers of the coast, without suffering from the diseases which are so fatal to white men.

Liberia is the door of Africa, and we believe is not only destined to develop the agricultural and commercial resources of that mighty continent, but the means of regenerating her benighted millions, and amply repaying to our own land the expense she has already incurred, or may incur, in building up and sustaining, directly or indirectly, the Republic of Liberia. [Colonization Herald.

Solomon tells us that "in a multitude of counsellors there is safety." But the safety is more often for the counsellors than for the counselled.

Massachusetts in the Next Apportionment of Congress. The census of Massachusetts, just completed under a state law, for the purpose of making the apportionment of its Legislature, shows a population of 972,715, being 239,457 more than in 1840. The probable consequence of this increase is an addition, for the first time since the organization of the Federal Government, to the number of her Representatives in Congress If the number of Represen fixed by the Census bill, adopted at the present session, remains unchanged, the population of the Union must amount to about twenty four millions before the delegation of Massachusetts could be reduced. Should the population be divided to obtain the ratio, which excludes two-fifths of the slaves, amount to 20,970,000, this would give Massachusetts ten members, her present number at a ratio of ninety thousand, and leave her with the large fraction of 74,712, which will scarcely fail to secure her another. In order to have this ratio, the entire population of the Union must very little exceed twenty-two millions.

The increase of population in Massachusetts, notwithstanding the very heavy emigration to the West and to California, is due to her adherence to the policy of promoting domestic manufactures. Their extension has enabled her to cover her sterile soil with a network of railroads, and by means of both to advance the value of her land for agricultural purposes, notwithstanding she imports all those great staples of food which are susceptible of distant transportation. It has probably scarce ever entered into the thoughts of any of her people that this policy could result in advancing the relative political power of a state which for fifty years had been declining. We have seen but a solitary reference to this probable consequence of her increased population, and that only in the way of a faint and hasty surmise. A people who are busy and prosperous give themselves little anxiety in relation to their precise share in the government. Power comes to them without their seeking it, and without awakening any exultation: "The well know not of their health, but only the sick."

Massachusetts is the only one of the old states which will not have relinquished something of legislative influence in the Federal Government, when the Congress of 1853 shall assemble. She alone will have gained upon her sisters of the Atlantic slope of the continent in power to affect their common destinies, and the acquisition will have come unsought, as yet almost unrecognised, because it is the natural result of attracting industry, by bringing the consumer to the producer—the vital condition of advancement in every element of greatness.—[Washington Republic.

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APOTHECARY. SMITH & MELVIN, 325 Washington street, under Amory Hall, continue to give particular attention to the *prescripts* of Physicians and the medical requisitions of families. Confining themselves as they do principally to the legitimate business of the apothecary or scientific and practical Pharmacy, and having unusual facilities for importing and selecting their medicines, customers may be assured of the purity and genuineness of every article dispensed at their establishment. june23

HOME SCHOOL FOR GIRLS AT FRAMINGHAM.

THE Summer Term of this School will commence on Tuesday, the first day of June next. A small number of pupils will be received into the Subscriber's family; and the constant care and attention of himself and his wife will be devoted to them, as regards both their intellectual and moral training.
Terms:—$132, per annum.

References. Mr. Geo. B. Emerson, Wm. H. Knight, Esq., Wm. H. Foster, Esq., (Cashier Grocers' Bank) Boston; Rev. A. R. Baker, Medford; Rev. H. F. Eales, Woburn; Mr. J. W. Brown, and J. S. Wheeler, Esq., Framingham. RUFUS F. BREWER.
Framingham, May 11, 1850. 3mos

CHURCH ORGAN FOR SALE.

A GOOD second-hand ORGAN, in a very elegant *Mahogany case*, elaborately carved, with gilded pipes in front, having ten stops in the Great Organ, five stops in the swell, and a double open diapason sub-Bass to the Pedal Organ, with couplers, &c., will be sold at a low price to an immediate purchaser. The Organ is now in the High street Congregational Church (Rev. Mr. Chickering's) at Portland, and will be ready for delivery on or about the 15th of August. Terms of payment made favorable to the purchaser. For further particulars apply to
Also, for sale, two smaller sized second hand Church Organs and one good Parlor Organ.
WM. B. D. SIMMONS & CO.,
Organ Builders,
july20 3tis Causeway street, Boston.

Samuel Ingalls, M. D.
TREATMENT OF LUNG DISEASES,
and others, *not cured* by medicine alone.

DR S. INGALLS, whose popular lectures on *Consumption* and chronic diseases, have been delivered throughout New England, is now permanently located in Boston.
Office and Residence, No. 15 Montgomery Place near the Tremont House. 1stf nov4

At Home.

DR. MORTON, Surgeon Dentist, No. 19 Tremont Row, opposite the Boston Museum, will personally employ his discovery (Ether,) extract and fill teeth, and insert his beautiful artificial ones, without the slightest pain.
July 27 eoptf.

FURNITURE MANUFACTORY.

G. D. WHITMORE, manufactures Furniture in all the Fashionable Styles of the day—in a plain manner, at a moderate price, or elaborately finished and at high Cost,—of Walnut, Rosewood, Mahogany, &c.
A Variety of Furniture and Upholstery Goods always on hand. Drapery Curtains, Shades, &c., put up in the most approved manner. Carpets made—Repairing, Re-polishing, &c., promptly attended to.
314 Washington, corner of Hayward Place, up stairs
march2 6mis

FOR THE HIGHER CLASSES IN SUNDAY SCHOOLS.

INTRODUCTORY Lessons on Christian Evidences, by Archbishop Whately. 1st American from the 10th London edition. This edition has been prepared by Rev. Thomas Hill, and is approved by the Middlesex Sunday School Association.
Price $1.80 a dozen. Copy furnished for examination.
CROSBY & NICHOLS,
June8. 12os. 111 Washington st.

Grindstones!

100 BEST GRINDSTONES, framed complete,—with improved hangings.
15 tons prime Nova Scotia Stones, Grindstones, Rollers, Frames, &c.
For sale by PARKER & WHITE, Agricultural Warehouse, No. 10 Gerrish Block, Blackstone street.
June29 4w

A YOUNG LADY who can furnish unquestionable references, wishes to engage as an attendant of a lady or family travelling abroad.
Inquire of the Publisher of the Christian Register, No. 22 School street, or at his house, No. 1 Bedford Place.
may18 1stf

Boston, Sept. 4, 1849.

HUBBARD WINSLOW would respectfully inform his patrons and friends, that he has purchased the house formerly occupied by Dr. John Ware, No. 5 Allston street, and is preparing it for the future permanent location of his SCHOOL FOR YOUNG LADIES, to be resumed on the 24th of this month. He purposes limiting the school, in future, to 40 pupils, with a view to receiving no more than he can have constantly under his direct personal instruction. The rooms are very spacious and airy, and will be fitted up and furnished in the best style. A systematic, thorough, exact course of study will be pursued, such as to qualify young ladies for any situation as teachers, or as members of society. The most careful attention will be paid to their demeanor, and to their moral and religious culture.

Having directed all his studies, for several years, to the end of qualifying himself to teach in the best manner, the undersigned hopes for such results as will, in some degree, satisfy his long cherished desires.

The terms will be the same as heretofore: Twenty-five Dollars per quarter, or One Hundred Dollars per year, all branches included, payable semi annually in January and July.

Application may be made at No. 6 Allston street, head of Bulfinch street, at which place parents and guardians are invited to call to see the School Rooms, and confer with the principal. sep29.

ORCHARD HILL SCHOOL.

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr. and Mrs. Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the Fitchburg Railroad, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c., &c.

Music, Drawing, Dancing, &c., by the best Teachers in Boston.

The Second Quarter commences Monday Sept. 10th.
References.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr. and Mrs. Mack, care of S. O. Mead, Esq., Boston. tf marc16

BOOKS PER STEAMER ASIA.

JUST received by LITTLE & BROWN, 112 Washington street:
David Copperfield, No 15, illustrated.
Vernon's Anglo-Saxon Guide. Barnes's do Delectus.
Halliwell's Popular Rhymes and Nursery Tales.
Halliwell's Life of Shakspeare.
Do. Dictionary of Archaic and Provincial Words, illustrating early English Authors, 2v 8vo.
Akerman's Coins of the Romans relating to Britain.
Do Introduction to Ancient and Modern Coins.
Wright's Archæological Index, Celtic, Romano-British and Anglo-Saxon Periods. A Hunter's Life in South Africa, 2v 8vo.
Hunter's Critical and Historical Tracts. No 2—The First Colonists of New England. No 3—Milton.
Curiosities of Heraldry.
Lower's Essay on Surnames, 2v. aug3

Family Boarding School for Boys,
AT JAMAICA PLAIN, ROXBURY.

THE Subscriber gives notice that the SUMMER TERM of his Family Boarding School for Boys, will commence on the 8th of July.

This establishment unites the advantages of a healthful and pleasant location, with those of large and convenient buildings, and extensive and retired grounds.

Thorough instruction is given in all branches preparatory to College or Mercantile pursuits.

Application for admission may be made by letter, or by personal interview with the subscriber, at his residence, on Centre street, corner of Pond street, Jamaica Plain, Roxbury. C. M. VINSON.
june22. 1wis.7wos.

HYMN BOOK FOR SCHOOLS.

THE SCHOOL HYMN BOOK, for Normal, High, and Grammar Schools.

"We have examined with some care this collection of hymns, and consider it well adapted to be used in our district and other schools, from the variety of the hymns, from their religious character, and from their freedom from sectarianism."
N. TILLINGHAST,
Principal of State Normal School at Bridgewater.
D. S. ROWE,
Principal of State Normal School at Westfield.
EBEN S. STEARNS,
Principal of State Normal School at West Newton.

Teachers and others interested in Schools are requested to send for copies for examination. It will be published in about ten days.
CROSBY & NICHOLS,
july27 111 Washington street.

Commission Paper Establishment.

JONES & WHEELWRIGHT,
Corner of Water and Devonshire Streets, Boston

HAVE constantly for sale, in lots to suit purchasers, the following articles, which they offer at manufacturers' prices, for cash or approved credit.

TO PUBLISHERS OF BOOKS, PAMPHLETS, &c.

Book paper, medium and medium and a half; double do, of various weight and color Any size and quality made to order at short notice.

FANCY COLORED PAPER.

For handbills, book covers, fly leaves, &c.; glazed and unglazed double cap, assor ed colors; for writing-book covers.

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Newspaper constantly on hand of the various sizes and qualities usually called for, such as

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FOOLSCAP, LETTER PAPER AND FOLIO POST

Quarto Post, extra superfine, fine, and common, white and blue plain and ruled; Packet Post, extra superfine, plain and ruled; Commercial Post; white and blue Folio Post.

TO GROCERS AND PROVISION DEALERS.

Straw and Rag Wrapping Paper, all sizes; Bag Paper, Tea Wrapping, Manila Paper, all sizes; cheap Cap and Letter Paper.

TO DRUGGISTS.

Hard Ware Paper, all sizes; white and colored Wrapping, do. do.; Blue Paper, for Seidlitz powders.

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Straw Boards and Shoe Paper, white and assorted.

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Cloth Paper, all sizes; Ruling do., do.; Press do., do.

TO SHIPPERS.

Straw Wrapping Paper, all sizes and thicknesses.

CARDS.

Satin Enamelled Cards, of superior quality, at prices as low as the common Pearl Surface; fine and extra fine Enamelled Cards; Satin Enamelled sheets, 20x24.
may11 1mis.2mos

HASTINGS AND BRADBURYS'
NEW MUSIC BOOK.
THE MENDELSSOHN COLLECTION,
—OR—
HASTINGS AND BRADBURY'S THIRD BOOK OF PSALMODY.

CONTAINING original music and selections from the best European and American Composers. Consisting of Tunes, Anthems, Motets, Introits, Sentences and Chants, with an appendix of the most approved Standard Church Tunes, for Congregational singing, by Thomas Hastings & William B. Bradbury

We think we can assure the lovers of Sacred Music that such a collection of choice gems has never before been presented for their inspection and gratification. The book contains 400 pages; the last 50 pages being devoted exclusively to a selection of the choicest and most approved Standard Congregational Tunes in the various metres, leaving the body of the book to be occupied wholly with original and selected matter from the best sources, much of which was composed, arranged, or selected by Mr. Bradbury, during his late residence in Germany. The Mendelssohn Collection is printed on superior paper, and notwithstanding the quantity and superior quality of the matter contained in it, is afforded at the same price of music books of the ordinary size

The Mendelssohn Collection is for sale in Boston, by B B. Mussey & Co., Gould, Kendall & Lincoln, Oliver Ditson, and at other book and music stores.
MARK H. NEWMAN & CO., Publishers.
Sep.1. 199 Broadway, New York,

SABBATH SCHOOL DEPOSITORY,
111 Washington Street.

CROSBY & NICHOLS, have for sale, a large collection of *BOOKS FOR SABBATH SCHOOL* and *JUVENILE LIBRARIES*, to which they invite the attention of all interested in Sabbath Schools.

C. & N. publish the following Manuals for Sabbath Schools:

A Manual of Christian Doctrine and Institutions,—with Answers in the Language of Scripture. By Rev. A. B. Fuller.

. The Publishers have received from Rev. Dr. Francis of Cambridge, Rev. A. P. Peabody of Portsmouth, and Hon. Stephen C. Phillips (President of the Boston Sunday School Society), letters, recommending the Manual in the highest terms.

Lessons on the Parables; by Rev. F. D. Huntington.
A Scripture Catechism of the Christian Religion,—tested in the words of the Bible; by Rev. Ephraim Peabody.
The Gospel Narratives; by Rev. H. A. Miles.
The Ministry of Christ; by Rev. T. B. Fox.
A Manual on the Book of Acts; by Rev. T. B Fox.
The Words of Christ; from the New Testament.
Cartee's Questions on the New Testament. Parts I. and II.
The First Book for Sunday Schools.
The Sunday School Hymn and Service Book. By Hon. Stephen C. Phillips.
The Sunday School Singing Book.
☞ Specimens of the above will be sent to any Clergyman or Superintendent who may wish them for examination. may11

A SURVEY OF RELIGION. A Survey of the Doctrines and Duties of Religion, by Abel B. Jacobs, author of a work on the Moral Government of God. Price 37c. This day published by CROSBY & NICHOLS,
aug10 111 Washington street.

GREAT COUGH REMEDY.
Ayer's Cherry Pectoral,
FOR THE CURE OF
COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA AND CONSUMPTION.

IN offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many *proofs* are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

FROM BENJ. SILLIMAN, M. D, L. L. D., ETC.
Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scien. Societies of America and Europe.

"I deem the CHERRY PECTORAL an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."

New Haven, Ct., Nov. 1, 1849.

PROF. CLEAVELAND, of Bowdoin College, Maine, Writes—"I have witnessed the effects of your 'CHERRY PECTORAL' in my own family and that of my friends, and it gives me satisfaction to state in its favor that no medicine I have ever known has proved so eminently successful in curing diseases of the throat and lungs."

REV. DR. OSGOOD

Writes—"That he considers 'CHERRY PECTORAL' the best medicine for Pulmonary Affections ever given to the public," and states that "his daughter, after being obliged to keep the room four months with severe settled cough, accompanied by raising of blood, night sweats, and the attendant symptoms of Consumption, commenced the use of the 'CHERRY PECTORAL,' and had completely recovered."

HEAR THE PATIENT.

Dr. Ayer—Dear Sir: For two years I was afflicted with a very severe cough, accompanied by spitting of blood and profuse night sweats. By the advice of my attending physician I was induced to use your CHERRY PECTORAL, and continued to do so till I considered myself cured, and ascribe the effect to your preparation.
JAMES RANDALL.
Hampden, ss. Springfield, Nov. 27, 1848

This day appeared the above named James Randall, and pronounced the above statement true in every respect.
LORENZO NORTON, Justice.

THE REMEDY THAT CURES

Portland, Me., Jan. 10, 1847.

Dr. Ayer: I have been long afflicted with *Asthma* which grew yearly worse until last autumn; it brought on a cough which confined me in my chamber, and began to assume the alarming symptoms of consumption. I had tried the best advice and